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The Expository Times

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THE EXPOSITORY TIMES

Notes of Recent Exposition

WERE a prize for versatility to be offered in the field of theology, few would have better claim to it than Dr. Nathaniel MICKLEM, Principal-Emeritus of Mansfield College, Oxford. Only a few months ago we read his slim volume of verse (not his first) with the rather *recherché* title of 'A Gallimaufry.' His latest book is called *Ultimate Questions*.[1] From a poetical 'hodge-podge' (for this, as we discovered by resort to the dictionary, is what 'gallimaufry' means) to the 'vertiginous riddles' of metaphysics —this is but a small indication of Dr. MICKLEM's range. Besides finding time to be an accomplished broadcaster and a charming weekly essayist, he has contributed, through the years, to practically every department of theological study—Old Testament, New Testament, Comparative Religion, Dogmatics, Ethics, Liturgics, etc. Moreover, his mind has never stood still, still less become ossified; it is always advancing. Nurtured in theological Liberalism, he seemed to us, nearly twenty years ago, to be moving towards some sort of Congregational Catholicism; but, as his latest book shows (it contains the Cole Lectures given at Vanderbilt University, Tennessee, last year), he is no slave to orthodoxy, but is still wrestling with the ultimate problems of human thought.

One of the things which led him to write this book was his concern that so many of us Christians are still pre-Copernican in our thinking. So little awareness do we show of the vastness of the universe and the smallness of man that we fail to be of much help to intelligent 'puzzled people' to-day who want to know whether Christianity is compatible with the findings of the astrophysicists.

For, says Dr. MICKLEM, let us make no mistake about this: the area of controversy has changed. Once, we disputed about the conundrums of Christian Doctrine—the relation of the Divine and human in Christ, whether the Spirit proceeded from the Father and the Son or from the Father through the Son, whether Christ died for all or only for the elect, etc. Nowadays, the doubts lie further back, gather about the very categories of human thought (space, time, causality and substance), and concern the very existence of God (Has not Tillich denied that God 'exists'?) and what we may know concerning Him.

Take, for example, the question whether God can be said to 'intervene' in the universe. This is a problem handled in the book's second chapter, which is entitled 'Creation and Providence.' Dr. MICKLEM thinks that the scientist and the historian are justified in assuming that God never 'intervenes' to set aside the laws of Nature, which are of His appointing. The present glory of a stately oak tree the scientist will explain from natural causes (wind and weather, soil, etc.), without ever mentioning God. The historian will explain what Winston Churchill once called 'the miracle' of Dunkirk in like natural terms (the calm sea, blocked roads, the slight intemperance of General Kannsein, etc.). Yet, let us note, there is contingency as well as law in the universe. No scientist, seeing the original acorn, could certainly have predicted that the present oak tree—or, indeed any oak tree—would result. Likewise no historian could possibly have predicted that two hundred thousand soldiers would have been brought safe to English shores from the inferno of Dunkirk. We have to do with law—the predictable element in the world—but we have also to reckon with contingency, which is the unpredictable element. And law can always be modified by the contingent.

Shall we then say that the contingent is the sphere of God's operation in the world? Suppose we think of the world as some colossal car of which God is the driver. Some one suddenly crosses the road, and the brakes have to be applied. Will an analogy like this describe God's relationship to the world? No, it is not satisfactory, for it suggests God somehow poking a finger into the universe from the outside.

The truth is that we go wrong when we think of God and the various worlds as making up the universe. This is why we are prone to talk of God 'intervening.' What we should say is that the universe contains all things that exist, and that

[1] Bles; 7s. 6d.

they exist because God holds them in being. We must abandon our rather naïve idea of the universe as consisting of God plus the rest of the things that exist, and of God as occasionally poking His finger into things existent from the outside. 'God does not interfere with the natural order, for the natural order exists only in God.'

What, then, shall we say about the relationship to God of the world of things with which the scientist deals and of the world of men which is the historian's concern? The theologian answers with his doctrines of Creation and Providence. Now, 'Creation' is a profound mystery which we simply do not begin to understand: we can 'make,' but we cannot 'create out of nothing.' What the Christian doctrine of Creation really asserts is that God is the ground of all things that exist: in Him they 'live and move and have their being.' But does not the Bible, from the first chapter of Genesis to the teaching of Jesus, affirm God's providential control of the world? And is such a belief credible in the light of modern scientific knowledge?

In reply Dr. MICKLEM makes two main points: (1) A single event may have many main causes, each true in its own sphere. To take an American illustration. Here is a pile of logs at the site of General Jackson's house, 'The Hermitage,' in Tennessee. What caused it? There are several possible answers: scientific, historical, theological. You might say that a tree caused the logs, or that a saw caused them, or that a sawyer caused them, or that General Jackson caused them, or that God (who created the tree and put the thought of a log-pile in General Jackson's mind) caused them. So, applying this to our argument, we may say that God is in everything that happens, as everything happens in God. (Nathan Söderblom once said that a miracle is not an event that we do not understand; it is an event that we *do* understand, for no event is truly understood till we see the hand of God in it.) (2) Dr. MICKLEM's other point is this: It is a scientific fact that a mental cause may have a material effect. 'A blush will rise to the face of a beauty at a pretty compliment or, it may be, an ill-timed story.' We cannot therefore say that there is anything strange or irrational in the supposition that the physical order of the universe is open to the influence of Him in whom it has its being. 'God never intervenes in Nature, because Nature is always subject to the providence of God.'

With what image, then, shall we best conceive the relationship of God to the created universe? The driver-and-car analogy will not do. Hardly more satisfactory is that of the soul-and-body—God the soul, the universe the body, for this is to explain one mystery by another. Probably the most adequate image is the relationship of the unborn babe to the mother in whose womb it lies.

We have left ourselves little space to sketch Dr. MICKLEM's view of revelation which follows. Enough to say that he singles out the sense of the sacred in man, and argues therefrom that there must be something absolute and eternal which evokes it. It is in this sphere, dimly or consciously, that man becomes aware of God. Then, employing Tillich's distinction between the 'technical reason' and the 'ecstatic reason,' he shows how an event in the natural world (the sight of a bare winter tree, as in the case of Brother Lawrence's conversion) may, through the ecstatic reason, become a means of revelation, and set man in the presence of God. Of course the revelation may be missed—as so many of His hearers found in Jesus' parables only pretty and picturesque stories. It is the saints and seers who are most constantly aware of this impinging of the eternal world on the temporal. But all Christians believe that the 'miracle' happens in the mystery of Holy Communion when ordinary bread and wine, symbolizing the broken body and outpoured blood of the Lord Jesus, become the means of conveying the grace of the eternal God.

What grounds can be brought forward for the promotion of a new national journal of theological study in days like our own when it is being more and more clearly recognized that genuine Christian thinking must be catholic rather than sectarian, ecumenical rather than isolationist? The Editorial Committee of *The Canadian Journal of Theology*,[1] a new Quarterly, the first number of which, published last April, we cordially welcome, believe that they have a sufficient answer. 'Although Christianity is not Canadian but universal, and although there cannot be a Canadian theology in the sense of a Canadian system of doctrine, the eternal quality of truth is to be reached, not by seeking to abstract ourselves from our existence, but by relating ourselves to it. . . . The Churches in Canada cannot take their place in the Church Catholic by being pallid reflections of the life and theology of denominations elsewhere.'

The purpose of the new journal thus indicated is apparent in its contents. An Editorial on the Evanston Assembly, 1954, stresses the fact that the very real theological issues there emerging were not along the lines of traditional divisions but cut

[1] 75 Queen's Park Crescent, Toronto 5: yearly subscription: $3.00; single issue: $1.00.

across the recognized ecclesiastical frontiers, and that without bitterness or mutual denunciations. Articles on The Present Position and Future Prospects of Canadian Theology, and on The Study of Canadian Church History reflect the special problems of the Canadian milieu, while the wide interests of theological inquiry are reflected in discussions as varied as those on Preaching and Prophecy, Agape and Eros, Ancient Palestinian Manuscripts and an interesting examination of Christianity and Communication in the light of modern technical developments. Contributors include the Professors of Old Testament at McGill University, Montreal, and of Church History at Wycliffe College, Toronto, the Pastor of the Erskine and American United Church, Montreal, and the Lecturer in Liturgics at Montreal Diocesan College. Miss Hilda Neatby, Professor of History in the University of Saskatchewan, writes a particularly interesting article on The Challenge of Education to the Christian Church, which, while related to Canadian problems, has a very much wider relevance.

The excellence of the first number, and the note of contributions to future issues, including guest articles from leading thinkers in different countries, give good ground for sharing the hope that the special experience of the Canadian churches and the history of their people may enable them to contribute ' to the work of effecting a creative reconciliation between the significant influences either now at work or perceptibly emerging in the great field of Christian theology.'

The Psalter in the Parish Worship of the Church of England

By the Reverend H. W. Newell, M.A., B.D., Vicar of Lyminster, Littlehampton

The English Reformers aimed at making the whole psalter familiar to the laymen of England by providing that it should be repeated in the English tongue once a month in every parish church in the country. In this matter they sought to go behind the practice of the later Middle Ages, where it had become known to the monks alone, and to go back to the times of the great Fathers of the Church, who knew the value of the psalms in guiding and stimulating the devotions of the laity. Augustine expounded all the one hundred and fifty psalms to the people of his diocese. In this respect Cranmer was giving his church a truly catholic gift. And his work was not in vain. The Prayer Book version of the psalms has had a great influence on Englishmen, as is illustrated by Prothero's *The Psalms in Human Life*. To-day it is not uncommon to find laymen who cling with especial affection to this part of Holy Scripture, and who would resist any attempt to supersede the Great Bible Version of the Psalter, even more than the Authorised Version of the rest of the Bible.

However, we see to-day a lessening in the systematic use of the Psalter in the parish churches of England. The 1928 Prayer Book brought in, for the first time, the ' discretion of the Minister ' as the factor for the choice of ' one or more of the appointed psalms.' And on the natural assumption that the minister will choose those psalms which are easier, and more familiar, from the group, this has meant a considerable reduction in the psalms ordinarily used in Matins and Evensong. Moreover the extension of Parish Communion as the chief service of the day has made both Matins and Evensong less central, and consequently even this restricted diet is less taken by the congregation in many places. And the Prayer Book does not make provision for the use of psalms in the service of Holy Communion.

Perhaps one should add also the half-conscious effect of historical criticism in the relegation of psalms to a secondary place. In the criticism of the Pentateuch and of the prophetical writings, certain positive results of the work of the critics have been widely assimilated by the laity in this country. But there has not been the same effect in the case of the psalms. A good many churchmen have been left with the vague sense that the most of the psalms arose from one of the least productive periods of Jewish life and thought, a period when outward and civil strife reflected itself in bitter and vindictive language. And often the doubt is expressed whether many of the psalms are suitable for use in Christian worship.

It seems, then, that there is need to consider afresh the place of the psalms in Christian worship; and if it should be agreed that it should still be there, to consider whether there should be some form of selection of psalms for common use under present-day conditions of once a week worship, and whether anything can and should be done to make them play their due part in the worship.

In any case, the psalms must always have a special part of their own in the homiletic responsibility of the Church. For they form the link between the worship of the sanctuary and the proclaimed Word. St. Augustine recognized that there was a distinction in the interpretation of the Psalter. Commenting on Ps 132, he wrote: 'Our practice in the psalms is not to heed the letter, as in all prophecy, but to search mysteries through the letter. . . . We are wont to hear the voice of one Man in all the psalms; that One who hath a Head and Body. The Head is in heaven, the Body on the earth; but the Body also will follow whither the Head hath gone before.' There is a sense in which we can follow Augustine and the type of exegesis which he adhered to. For making full use of all the light that critical study gives, we still say that essentially the psalms, less even than other parts of the Old Testament, do not wait upon any verdict of historical science. The impossibility of recovering the exact date of more than some of the psalms may matter little. For they are religious documents, which stand or fall as they minister to the praise of the sanctuary. Moreover if the post-exilic date of many of them, and their composition, or revision, for the use of the Second Temple, is established, then their relationship with the rest of the Old Testament is all the more important. For, as Dr. Emery Barnes pointed out, they bear the mark of a period when the Jewish people could look back on their national history as recorded in Scripture, and make full use of its lessons. When the critics have helped by clearing away misunderstandings from the text, when they have enunciated broad principles as to the dates, when they have said what can be said about the cultic use of the psalms, and their parallels with other songs of neighbouring peoples, it seems that they can then stand aside, and leave the psalms to be interpreted from other parts of Holy Scripture, and from the use that the Holy Spirit may make of them, as means of worship and subjects of meditation.

The Church herself can do much to bring back the Psalter to its place in the worship of the common people in our day. What seems to be needed is the kind of thing that the Catechism does for every communicant in regard to the Mosaic Ten Commandments. When a confirmed person repeats these in the course of the Communion Service it is assumed that he has been instructed in their re-interpretation. When, for example, he asks that his heart may be inclined to keep the Fourth Commandment, he has been taught that he means by that, that he shall 'worship God, give Him thanks, put his whole trust in Him, honour His holy name and His Word, and serve Him truly all the days of his life.' This is indeed a radical re-interpretation of the command to 'remember that thou keep holy the Sabbath-day.' But it is commonly accepted as both legitimate and authoritative. And the Church is content to continue using the old wording; for there are overtones of meaning in it which can be left to speak for themselves once the guidance has been given.

We require a similar lead into the full Christian significance of the Psalter as a whole. Besides being authoritative and thus accepted without question, it should be so worded as to come readily to the mind when the psalms are being used. There are four great truths of our religion which are also central to the psalms.

1. The psalms affirm that worship is the chief purpose of existence, and it should be worship either of, or within, the covenant people of God. The transition from Israelite to Christian is easy, because the experiences, which made Israel the Lord's inheritance, are recognizable as types of those which have called the Church into being. The psalms are always aware that it is the Divine initiative which is behind the whole story; calling and guiding Abraham, raising prophets, priests, and kings, giving Israel their land, holding forth the promise, giving the Law, which is the delight of the faithful. It was God who delivered from bondage, and who turned what seemed final tragedy into new life and hope. It is God who will raise up the Anointed One, and who will bring in the great Day. All these facts and hopes give context to the 'name' of the Lord, to whom is ascribed worship and blessing. 'Rejoice in his holy name; let the heart of them rejoice that seek the Lord.'

2. True worship is both priestly and prophetic. Some psalms, indeed, reflect the prophetic revolt against a cult that has separated itself from obedience to righteousness. But mostly they reflect a period when that great controversy has been solved, when priest, prophet, and temple cult belong to one whole. This sense of the unity between the Living Voice and the continuing cultic worship is all the more significant when it is implicit rather than explicit. Some of the familiar expressions of the psalms spring to new life when they are thought of against a background of festival, pilgrimage, or sacrifice, either recollected

or actually offered, by properly constituted priests of God. Such are words like 'vow,' 'appear before God,' the 'supplication' of His people, the 'house' of the Lord and His 'courts,' God's 'answer,' and many more. So also is all Christian worship, both predominantly priestly or predominantly prophetic, set within the rhythms of the sacraments of the Church.

3. The doctrine of the Divine creation of all things, visible and invisible, is behind true worship. This fundamental Hebrew doctrine gives the psalms much of their distinctive character as against Babylonian or Egyptian religious songs. One result is the realism that sees the people of God, with all their privileges, as firmly belonging to this world of men and animals and things. These are all seen as worshipping God in their own way, just as the redeemed have been led to do in more coherent terms. The valleys laugh and sing (in worship); the very lions seek their prey from God; the heavens declare the glory of God. God delights in them, even as He rests on the praises of Israel.

It follows, too, that the root of all sin and disharmony is the giving of worship to idols, which are no gods. This, again, is not far from the New Testament. The Psalmists see the work of God, the same God who brought Israel from the house of bondage, in the round of Nature. They are aware of the chaos out of which Yahweh created the ordered universe, and thus see a connexion between the sun, the moon, and the stars in their courses, and the clarity and joy that come to those who love God's law.

4. The psalms, like the Christian Church, see worship as a costly thing. Praise is comely for the upright; but its comeliness is not to be taken for granted. Trust in God is linked with the fear of the Lord. The covenant people came out of bondage to their liberty, and they will slip back into it but for the mercy of God. In this respect, it is like the constant conflict of the creation against the forces of chaos. Men live in an intermediate state, waiting for the coming of the Day of the Lord, which will show up the false, and confirm the truth. In spite of their rich heritage, God's people are the 'poor in the land,' their table is spread in the midst of their enemies. They are content; but it is the contentment of a weaned child, of a servant whose eyes are only for his master.

These basic principles are also those of Christian worship, when re-interpreted. It is true that the Christian will both add to, and take away from, the psalms. But the Christian has in the gospel a touchstone, which will not only show him what is in error, but will also turn much that is inferior into pure gold.

Lastly, there are some things in the present day use of the psalter which should be remedied.

1. It would seem that the Church of England should follow all other Reformed Churches in making a selected list of psalms for common use. The 1928 Prayer Book made a break with tradition in bracketing certain verses, and one whole psalm (the fifty-eighth), for omission 'at the discretion of the Minister.' It is not in accordance with Anglican practice to leave so important a matter to subjective opinion. The psalms selected for use on Sundays and Holy Days should be obligatory, and should cover a wider range of the psalms than the present list does. This should make those selected once more thoroughly familiar to church people.

2. The project of Prayer-Book revision has frequently come up in church assemblies in recent years; but it has lacked sufficient popular support to take priority over what seemed more urgent matters. It would seem that there is now a general recognition that it is necessary, and scholarship is now in a position to place certain stable results at the disposal of a revision committee. Individual attempts, such as that by Professor G. A. Cooke in 1939, have done useful pioneer work.

3. In the meantime there is a need for a simple interleaved Psalter for the use of worshippers, and particularly for choir use. This would give brief notes by way of removing ambiguities, archaisms, and some difficulties of interpretation. The valuable little book along these lines by Sanday and Emmet, published in 1918 by the Oxford University Press, and then priced one shilling, is now out of print. Moreover it would be better if it could be produced in a form so that the eye could readily pass to the note, while the psalm is being sung or recited. It is worth remembering that the Authorised Version did something of this sort in the way of interpretation in the headings of the psalms. Its heading for Ps 16 reads: 'David, in distrust of merit, flees to God from persecution: he shows the hope of his calling, of the resurrection, and life everlasting.' To Ps 72 the heading is: 'David, praying for Solomon, shows the glory of his kingdom in type, and of Christ's, in truth.'

4. An authoritative list of psalms should be provided for the use in parish Communions, where Matins does not precede as a part of the service. This will encourage the practice of singing one or more psalms as an introit.

St. Chrysostom, describing the singing of the psalms in the night prayers in the cathedral, exclaimed, 'While the Church sleeps, David is awake.' Let us see that David is not allowed to sleep by a Church that has forgotten how much she needs his musical voice.

Some Archaeological Sites and the Old Testament

Ugarit: A Canaanite Metropolis of the Bronze Age

By the Reverend John Gray, M.A., B.D., Ph.D., The University of Aberdeen

In 1929, when students of the ancient Near East were being dazzled by Woolley's discoveries at Ur, and the world of the Hebrew patriarchs was becoming more concrete in the light of the domestic archives found by Chiera and Speiser at Yorghan Tepe (Nuzu) in North Mesopotamia, Claude Schaeffer and his assistants struck a rich seam in Canaan itself which is not even yet exhausted.

On the Syrian coast twelve miles north of Latakia (Laodicea) a chance discovery by a peasant during spring ploughing led to the French excavation of the Mycenaean settlement of Minet el-Beida (Whitehaven, *Leukos Limen* of the Greeks). This was but the prelude to much more significant discoveries at the neighbouring landward mound of Ras esh-Shamra, which proved to be Ugarit mentioned in Egyptian texts from the XVIIIth and XIXth Dynasties and in a tablet from Mari on the mid-Euphrates from the eighteenth century.

Soundings revealed five main strata of occupation from Neolithic times (before 3500 B.C.) to the end of the Bronze Age (*c.* 1200 B.C.).[1] By the Middle Bronze Age (*c.* 2100–1600 B.C.) Ugarit was the western terminal of an important trade-route from Mesopotamia and was a vital point in the round sea voyage from Egypt to Crete (the Egyptian 'circle of the East'). In certain undisturbed tombs there was evidence of the Hyksos [2] who swept through Palestine and established their rule in the Delta (*c.* 1730 B.C.). They it was who established conspicuous fortresses in Palestine, such as Tell el-Ajjul (Old Gaza), Tell el-Far'a in the Wadi Ghazzeh (Sharuhen), Ascalon, Tell ed-Duweir (Lachish), Tell Beit Mirsim (Qiryath Sepher?), Jericho and others. These were probably the centres of feudal baronies [3] and in the subsequent phase of the history of Ugarit there is evidence from the texts that a feudal system was in operation.[4]

The golden age of Ugarit was in the Late Bronze Age (sixteenth-thirteenth centuries). When the Hebrew tribes were moving in on Palestine Ugarit was a flourishing city first under the suzerainty of Egypt in the XVIIIth Dynasty and then under the Hittites, as we know from the correspondence of the local king with his overlord Šubbiluliuma,[5] and from the inscription of Ramses II which mentions 'Ekeret' among the vassals of the Hittites at the Battle of Qadesh on the Orontes.[6] At that time the kings of Ugarit, vassals though they were, ruled a well-organized realm from their splendid palace-fort which is now being excavated. This is the most imposing building of its kind so far found or, indeed, likely to be found in Syria or Palestine. Administrative documents from the palace demonstrate that the strength of the kingdom rested upon a professional army of greater and less feudal barons (*mrynm* and *mr'um*) and probably their retainers (*ḫpṭ* and *ṯnn*).[7] Lands were provided for those barons which were entailed on their families.[8] Other documents refer to conscription either for military service or for the provision of weapons and possibly also for State

[1] For a resumé of the progress and main features of the excavations see article 'The Excavation of Ras Shamrā, Past and Present,' in The Expository Times, lxiv. [1953], 205–208, 227–229.

[2] Many of those tombs were under or near the threshold of the dwelling-house; cf. the burials of the Judaean kings, which were mostly within the city.

[3] Alt maintains that the system was adopted by the Philistines when they settled the coastal plain of Palestine (*Die Staatenbildung der Israeliten in Palästina* [1930], 3–5). W. F. Albright notes as a feature of such places in the Hyksos period the heavily fortified 'castle' of the chief, the mansions of his entourage generally in the immediate neighbourhood, and the hovels of the commonalty (*The Archaeology of Palestine* [1949], 91–93).

[4] J. Gray, 'Feudalism in Ugarit and Early Israel,' in *ZAW* lxiv. [1953], 49–55. There is a great proportion of non-Semitic names among those military classes, as M. Noth has demonstrated (*ZDPV*, lxv. [1942], 9–67).

[5] C. H. Gordon, *Ugaritic Handbook* [1947], 118.

[6] A. Erman, *The Literature of the Ancient Egyptians* [1927], 262.

[7] J. Gray, *op. cit.*, 50 ff. *Ḫpṭ* is probably the same as חפשׁי in 1 S 17[25].

[8] We have contended (*op. cit.*, 51) that the term *šd 'ubdy* has this significance, basing our argument partly on etymology (*'ubdy* = Arabic عبدي, 'perpetual') and partly on an Akkadian text from Atchana, sixty miles N.E. of Ras Shamra, which records the conferring of the status of mariannu, which was perpetual (S. Smith, in *Antiquaries Journal*, xix. [1939], 43).

labour. In the latter texts, which deal with the commons throughout the realm, it is apparent that the population was organized not on a tribal but on a territorial basis or even by guilds and classes. This suggests Solomon's system of fiscal administration (1 K 4[7ff.]) which was also territorial.

At the same period the temples of Baal and Dagon flourished and there was also a small sanctuary attached to the palace, which suggests the close association of palace and temple under the House of David in Jerusalem.

The Baal-temple is particularly interesting as preserving the main features of a Canaanite temple on the eve of the Hebrew settlement in Palestine.[1] With an external dimension of 40 × 20 m. it comprises an open court with large stepped altar for burnt offerings, smaller inner court, and an inmost shrine, a ' holy of holies.' The identity of the god was indicated by a stele with the votive inscription in hieroglyphics of the scribe Mami.[2] He is Baal Saphon. Saphon, already known in connexion with Baal in the Old Testament, was the seat *par excellence* of Baal.[3] The representation of this deity was itself an acquisition. More, however, was to follow. In an adjunct of the sanctuary, apparently a scribal school, texts were found in a hitherto strange script and dialect. The script proved to be alphabetic cuneiform,[4] and the dialect, though not identical with any known Semitic dialect,[5] is certainly West-Semitic or Canaanite, of which Biblical Hebrew is a variation.[6] The contents are various and include texts relative to the cult of Baal, the most active deity of the Canaanite pantheon. These and other texts are of epic style and proportions and once excited great expectations among Old Testament scholars.[7] These have been fulfilled though not quite as was expected in the first flush of discovery.

There are three main blocks of such texts which with Eissfeldt we divide between those which concern men ('Aqht and Krt) and those which concern gods.[8] The latter are pure myths, the hero of which is Baal, the Syrian Hadad as the texts show, the god manifest primarily in the rains and

[1] Cf. sanctuaries at Megiddo (G. Loud, *Megiddo II* [1948], 74 ff., figs. 180–188) and at Bethshan (A. Rowe, *The Four Canaanite Temples at Bethshan* [1940], 6–12, fig. 3, and 13–21, fig. 4).

[2] Schaeffer, *Ugaritica*, i. [1939], fig. 30.

[3] Saphon is now known from the Ras Shamra texts as a mountain, the Canaanite ' Olympus.' This has been identified through certain administrative texts with ' the mountain Ḫazi,' Mons Casius of Classical geographers (A. Goetze, ' The City Khalbi and the Khapiru People,' in *BASOR*, lxxix. [1940], 32–34). There is still a village Sapuna at the foot of Mt. Casius (Jebel el-'Aqra) on the northern horizon of Ras Shamra (R. Dussaud, *Topographie Historique de la Syrie antique et mediévale* [1927], map ix. A2).

[4] The decipherment was accomplished almost simultaneously in 1930 by H. Bauer, E. Dhorme, and C. Virolleaud. Actual alphabets of thirty consonants were found in the post-War excavations. (Virolleaud, ' Les nouvelles tablettes de Ras Shamra,' in *Syria*, xxviii. [1951], 22–56, text 1).

[5] H. Bauer (' Saphonisches ' in *OLZ*, xxxviii. [1938], 129–133) regarded Ugaritic as a new language between Akkadian and Hebrew; so also, in the main, J. Aistleitner, J. Friedrich and A. Goetze. The Akkadian, features, however, are not so extensive as might be expected from the geographical situation of Ugarit.

[6] R. De Langhe examines various Ugaritic peculiarities cited by Goetze as Amorite features and he is able to equate them with Canaanite usages (*De Taal van Ras Shamra-Ugarit* [1948], 24). There is nothing from Canaan contemporary with the Ras Shamra texts with which the language may be compared except the Canaanite glosses to the Amarna Tablets. The differences between Ugaritic and the Phœnician inscriptions of about half a millennium later and Hebrew which is later still are probably not due to an essential difference of language but rather to the difference in time during which the older Canaanitish of Ugarit was developing.

[7] Cf. particularly Virolleaud and Dussaud on the texts, Gordon, *UH*, 52 and *Krt*, and the earlier work of T. H. Gaster. Apart from their too particular historical interpretation of certain texts Virolleaud and Dussaud have rendered valuable service, the first by his expeditious publication of the texts and the latter by his presentation of the whole matter with scholarly acumen and imagination in his *Les Découvertes de Ras Shamra* (*Ugarit*) *et l'Ancien Testament* [2nd ed. 1941]. A very full and comprehensive survey of the texts and theories thereon to date is De Langhe's *Les Textes de Ras Shamra et leurs Rapports avec le Milieu Biblique de l'Ancien Testament* [1945], which is conservatively critical. The texts in transliteration are now most accessible in Gordon's *Ugaritic Handbook* [1947], which includes a grammar of Ugaritic, the best practical introduction to Ugaritic studies. A translation is given in his *Ugaritic Literature* [1949]. Though specialists may differ occasionally from Gordon's translations, this is a safe introduction to non-specialists, as are also the translations of the major literary texts by H. L. Ginsberg in *Ancient Near Eastern Texts relating to the Old Testament* [ed. J. B. Pritchard, 1950]. The translation of those texts excluding the poem of King Krt by Gaster in *Thespis* [1950] though often daring and highly imaginative in interpretation give a good impression of the nature of the texts and their significance in the life of the Canaanites. A sober restraint now signalizes Ugaritic scholarship in contrast to the earlier tendency to find everywhere Biblical parallels and precedents.

[8] O. Eissfeldt, ' Mythus und Saga in den Ras Shamra Texten,' in *Arabistik, Semitistik, und Islamswissenschaft* [1944], 275 ff.

thunderstorms of autumn and winter, and secondarily in the vegetation stimulated thereby. In the Baal-cycle we have the problem of arranging a number of fragments greater and less. There is so far no agreement among scholars as to whether or not these form a unity, though generally this is supposed. We propose to consider these texts according to the antagonists of the hero Baal.

In three texts (Gordon, *UH*, 129, 137, 68), which have obvious affinities in theme, and to a certain extent in imagery with the Babylonian myth *Enuma eliš* ('When on high . . .') which was recited at the New Year festival of Marduk, Baal champions the local pantheon against the tyrant waters, called alternately 'Prince Sea' (*zbl ym*) and 'Judge River' (*tpṭ nhr*), who is eventually vanquished. So Baal is acclaimed king (*bʿlm ymlk*). Those texts are particularly relevant to Biblical study, being the prototype of the Psalms which proclaim the kingship of Jahweh and deal with His triumph over the powers of disorder, for example Ps 89, 92, etc., where the enemies of Providence are still the unruly waters, and Ps 46, where they are identified with the historical enemies of Israel. The prophets also use this motif, for example Nah 1^{1-12}, Is 26^{1-2} $51^{9ff.}$, Ezk 29^{3} $32^{2ff.}$, and it recurs in Jewish and Christian apocalyptic. On the grounds of references in Isaiah and Ezekiel we have localized this myth near Egypt, where we regard it as the cult-legend of Baal at Baal-Saphon east of the Delta. We have suggested that the Hebrews were familiar with it there and that it coloured their tradition of the crossing of the Sea at the Exodus, and also introduced to them the conception of the kingship of God.[1]

The myth, we suspect, was appropriate to the supreme crisis of the Canaanite year, the Autumnal New Year. Hebrew tradition which associates the Enthronement Psalms with this season makes this view feasible. Though primitive, this myth is a definite assertion of faith in the good government of the world. As such it is the highest expression of the faith of ancient Canaan.

There are other fragments dealing with the conflict between Baal and Mot, the power of death and sterility. This is the 'tragic' element in the seasonal ritual of ancient Canaan. Here, we think, is a mythological cycle originally independent of the texts describing the conflict of Baal and the Waters, and reflecting the husbandman's year.

Baal, revived after the season of drought, requires a 'house' (palace and/or temple) and this is the subject of debate among the gods (Gordon, *UH*, 'nt and 51). The 'house,' where the virile young god may procreate, is built, and its completion coincides with the thunder and heavy rains (Gordon, *UH*, 51, V, $68^{ff.}$) of the Syrian autumn, which suggests to us that the text relates to the ritual analogous with the Hebrew erection of tabernacles at this very season.[2]

Baal's elevation, however, rouses Mot (Gordon, *UH*, 51, VII, 47–52) who threatens to engulf him (Gordon, *UH*, 67, I–II). The description of Mot's insatiable thirst suggests that he typifies the drought of the Syrian summer which, in spite of the heavy dew, is a constant menace.

The death of Baal is lost in a lacuna, but eventually the narrative resumes with a description of the mourning rites for Baal performed by El and by Baal's sister Anat who searches for his body,[3] which she recovers and buries (Gordon, *UH*, 62), and eventually Anat takes vengeance on Mot (Gordon, *UH*, 49, II). The fact that she sets about him with harvest- and threshing-implements, and finally grinds him with a millstone, indicates that here the myth is related to the desacralization of the new crop, and the season, therefore, is either the beginning of the barley-harvest (April) or the end of the wheat-harvest (May–June).[4]

Baal is eventually revived and his antagonism to Mot culminates in a final 'show-down,' the result of which, unfortunately, is lost in a lacuna. The fact that this is set in 'the seventh year' suggests to Gordon a relation to the Sabbatical Year, when the land was allowed to lie fallow simulating a famine. He would on this account deny that the texts relate to an annual cycle.[5] In view of allusions to the various crises of the peasant's year we cannot agree with Gordon in relating the whole of the myth of Baal and Mot

[1] J. Gray, 'Canaanite Mythology and Hebrew Tradition,' in *Transactions of the Glasgow University Oriental Society*, xiv. [1953], 47–57, a development of Eissfeldt's *Baal Zaphen, Zeus Kasios und der Durchzug der Israeliten durchs Meer* [1932], where he demonstrates that the shrine of Baal was located near Pelusium. This deity, Eissfeldt suggests, was first given the credit of Israel's deliverance at the 'Red Sea.'

[2] Solomon's temple was dedicated at the same season, in the seventh month, Ethanim 'regular rains' (1 K 8^{2}).

[3] Cf. the search of Isis for Osiris, of Ishtar for Tammuz, of Demeter for Kore. The annual wailing of the virgins of Israel, related by Hebrew tradition to the sacrifice of Jephthah's daughter, had probably a ritual origin as the counterpart of the lament and search for the dead Baal by 'the Virgin Anat.'

[4] Cf. the rite of desacralization in Lv 2^{14}. See, further, 'Cultic Affinities between Israel and Ras Shamra,' in *ZAW*, lxii. [1949], 216 f.

[5] C. H. Gordon, 'Sabbatical Year or Seasonal Pattern? Reflections on a New Book' (A. S. Kapelrud, *Baal in the Ras Shamra Texts* [1952]; *Orientalia*, xxii. [1955], 79 ff.

to a septennial occasion. We freely admit, however, that as a culmination to the myths, which had an annual significance, this septennial conflict may have been visualized. We fully believe that the Canaanite peasant observed the equivalent of the Hebrew Sabbatical Year when free play was given to the dreaded power of Death (Mot) on the principle that he would thus exhaust his sinister influence.

Of the other major texts one concerns an ancient king Dn'el [1] and his son 'Aqht. This, however, has also a mythological aspect since a leading rôle is played by the goddess Anat, who has 'Aqht assassinated in order to secure his composite bow, still apparently a novelty. This had been given to 'Aqht by the craftsman-god from a stock destined for gods, so that here perhaps we have a little speculation on the part of the Canaanites on the subject of man's presumption, a rough analogy, possibly, to the Hebrew ' myths ' of the Tower of Babel and the Fall. There are, however, certain indications that the text related to agricultural ritual, and it contains evidence of the significance of the king in his priestly capacity.[2]

Any text concerning human protagonists and especially royalty is valuable for social anthropology, and so are the 'Aqht and Krt texts. The latter was once hailed as containing allusions to a conflict between the Hebrew fathers and the early Phœnicians in Southern Palestine (נגב הכרתי) and Edom.[3] We never shared that optimism, and the alleged personal and topographical names Terah, Sin, Negeb, Zebulon, Asher, and ' the people of the five fortresses ' have all been proved by sound philology and a more coherent study of the whole text to be common nouns and verbs with quite a different sense.[4] The historical element, however, remains, and that is, we think, the marriage of the king, probably with a Hurrian princess, and the foundation of a dynasty which sprang from the symbiosis of Semite and Hurrian in North Syria about the beginning of the second millennium. We characterize this piece of domestic history as a ' social myth,' believing that like the Baal myths it is functional, written and repeated with a view to conserving certain social traditions and conventions at Ugarit as the Baal myths conserved the ritual of the peasant's year and the order and powers of Nature on which life and welfare depended. On the subject of social values in Canaan and particularly on the nature of kingship this text is of paramount importance. By analogy and no less by contrast it enables us to understand more of the royal office as conceived and realized in Israel and Judah.

In vocabulary, imagery, poetic form and content the Ras Shamra texts amply illustrate the Old Testament. The recovery of so much from Canaan itself was formerly beyond the most sanguine dreams of informed enthusiasts, and but for the fact that the texts were written on durable clay tablets instead of perishable papyrus this literary deposit would have remained unsuspected. It must be remembered, however, that, though the same pattern of peasant life and social conventions applied to Palestine as to Ugarit, the latter was an urban centre with international contacts while Palestine was relatively insignificant and exposed to nomad infiltration and invasion both from the East and from the South, so that we should not expect to find the prosperity, organization, and culture of Ugarit fully reflected there. Eventually Palestine was settled by an Aramaean people from the desert, the Hebrews, who did not hesitate to take over much of the literary and cultic deposit of ancient Canaan, especially in what pertained to the ritual of seasonal crises in the new milieu of agriculture. In doing so they appropriated literary forms, imagery, and, we believe, the language which supplanted their native Aramaic, at least on the literary level. The content, however, they freely adapted. To the land of the Canaanites, tolerant and placid, seeking to secure no more in their religion than the due and orderly succession of the seasons, came the Hebrews, fierce and intolerant, narrowly particularist as all desert tribesmen, devoted to the holy war, putting cities to the

[1] *Sic !* Cf. דנאל in Ezk $14^{14.\ 20}$.

[2] G. A. Barton made an abortive attempt to interpret the text historically, relating it to certain localities in Galilee and regarding Dan'el as the ancestor of the Zebulonites (' Dan'el, a pre-Israelite Hero of Galilee ' in *JBL*, lx. [1941], 213–225); cf. E. Dhorme, who regards Dn'el as the eponymous hero of the Israelite tribe of Dan (*Syria*, xviii. [1937], 105–106, n.).

[3] For example, Virolleaud, *La Légende de Kéret, roi des Sidoniens* [1936] and Dussaud, *Les Découvertes de Ras Shamra* [1941], 160 ff. A modified view of the historical significance of the text is taken by Albright (*BASOR*, lxxi. [1938], 35–40), Gaster (*OLZ*, xiii. [1939], cols. 273–276), J. Pedersen (' Die Krt Legende ' in *Berytus*, vi. [1941], 63–105), Eissfeldt (' Zum geographischen Horizont der Ras Shamra-Texte,' in *ZDMG*, xciv. [1940], 59–85), De Langhe (*Les Textes de Ras Shamra-Ugarit et . . . l'Ancien Testament* [1945], ii, 122–125), Ginsberg (' The Legend of King Keret, a Canaanite Epic of the Bronze Age,' in *BASOR*, Supplementary Studies, ii.–iii. [1946], 15 ff.), and Gordon (*UH* [1947], 249). S. Mowinckel regards the text as originally a myth, the hero of which, an Adonis-figure, becomes eventually identified with the founder of a dynasty (*Norsk Teologisk Tidsskrift*, xlii. [1941], 129–158; xliii. [1942], 24–26). The extreme view of the text as a cultic myth with no historical significance is stated by I. Engnell (*Studies in Divine Kingship in the Ancient Near East* [1943], 149 ff.).

[4] For example, Gordon, ' TRḪ, ṬN, NKR in the Ras Shamra Tablets,' in *JBL*, lvii. [1938], 407–410.

ban, hewing enemy chiefs ' in pieces before the Lord.' We cannot ignore the Aramaean ethos in Hebrew culture, which is thus not to be explained wholly in the light of the culture of Canaan. Significantly enough the splendour of ancient Ugarit came to a summary end at the beginning of the Iron Age with the passage of the 'Sea Peoples' including the Philistines. At the same time and as a symptom of the collapse of the old order in the Near East the Hebrews effected their main settlement in Palestine. The Ras Shamra literature is a memorial of the old order, the Old Testament of the new.

Literature

THE PATTERN OF ATONEMENT

Under the above title Professor H. A. Hodges, of the Chair of Philosophy in Reading University, has written an account of the Atonement which must impress his readers by its sincerity and religious insight (S.C.M. ; 8s. 6d. net). His aim has been ' to discern the truth while at the same time understanding why the error has been so passionately held.' With this in view he describes in his first two chapters the fivefold problem and its corresponding solution as presented by Biblical and liturgical evidence rather than in technical theories. The breach in personal relationship between man and God has been remedied not merely by the gospel of the Incarnation, but by the message of Resurrection and by our Lord's death, without which ' His exaltation would lose its meaning.' The corruption of man's nature, consequent on the fall, which ' began not with us but with one of the angelic princes,' has been restored by the gift of new life, renewal of will and intellect and the restoration of immortality through the work of Christ in us. The frustration of man's function as Nature's priest and the consequent distortion of the natural order which should have been ' offered up to God on the altar of man's worship ' no longer thwart the Divine purpose, since Christ's offering ' does perfectly what man was created to do as the priest of all creation.' We have been set free from our bondage to Satan, in whatever form, ancient or modern, his hostile powers enter our humanity with demonic purpose, since ' our incorporation into the victor is our liberation from the vanquished.' Finally, our own stubborn psychological resistances are broken down by the moral influence of Christ and ' His power to bring us to the point at which we are willing to let Him have His way with us '—the truth of the Abelardian theory of the Atonement.

At this point Professor Hodges passes to a critical analysis of Atonement theories. One cannot but regret that he should have concentrated almost exclusively on the theme of Expiation, Satisfaction, and Substitution, which is really concerned only with the first aspect of the fivefold problem. He deals with these topics, moreover, mainly as they were formulated in post-Reformation Protestant teaching. Many of the ideas shown to be religiously misleading have been long discarded by advocates of a vicarious doctrine of Atonement, and fuller recognition of modern contributions in this field, both within the Anglican Church and elsewhere, might have been expected. The inclusion of the sacrificial interpretation of Atonement, along with satisfaction theories, in this general criticism of substitutionary ideas seems unfortunate when so much careful study has recently been given to this approach to our Lord's death, and when it is so closely related to eucharistic worship, the importance of which for our understanding of the Atonement is rightly emphasized.

The main conclusion of these arguments is that, underlying the mistaken notion of substitution, we may discern a genuine truth, derived from Pauline and Johannine teaching—the centrality, namely, of the conception of union with Christ. ' The true formula of salvation is not " Christ instead of me " but " Christ in me and I in Him." ' ' We are acceptable to God because what He sees in us is not ourselves but Christ.' This is a valuable insight, often overlooked in traditional presentations of the Atonement. Yet many would maintain, in spite of Professor Hodges' argument, that we can only rightly speak of Christ in us and ourselves in Him if we have already declared the prior truth of what He has done on our behalf. It may not be so easy as is here suggested to eliminate the substitutionary *motif* which has appeared in Western thought at least since St. Anselm's time along with an insistence on ideas of law and necessity as essential in our interpretation of Atonement.

The two concluding chapters raise questions of contemporary interest in their examination of the ideas of Justification and Saving Faith. Always there is an eirenical endeavour to discern the merits of both ' Catholic ' and ' Protestant ' standpoints and to assess them sympathetically. More help, indeed, is available from recent scholarship as to the New Testament, and particularly the Pauline, use of justification than here appears. The careful examination of Abrahamic faith, however, in the light of the teaching of Romans and of the Epistle to the Hebrews is of great value, and the

brief, but candid, discussion of the relation of Infant Baptism to justification provides a timely conclusion to the argument. It is much to be hoped that Professor Hodges will find it possible to give us a comparable theological survey of the theories of Atonement as they have presented the other four aspects of the Pattern which he indicates so interestingly at the outset, the development of which could not fail to be no less rewarding than his present study. J. G. RIDDELL

TOWARDS A WHOLESOME SEX-ETHIC

Of the three basic problems which confront the present generation in its search for more wholesome human relationships—the problems of race and colour, of class and the social order, and of sex and the new status of womanhood—the third is not only the most intimate and far-reaching in its effects, but the most complex and difficult. If the hard-won standards precariously established by the Christian tradition are abandoned without any positive alternative, we may well see the future progress of mankind corrupted in its most vital element. Any one who casts his eye over the display of glamour and pornography publicly advertized on every bookstall may well wonder whether what C. E. Montague called our 'stewardship of the clean blood of the race' has not already been abandoned.

Whatever our verdict upon the moral collapse which now as in the early twenties has followed upon a world-war, it is plain that the Church can have no more urgent duty than that of thinking out and proclaiming a new and adequate interpretation of sexual ethics. It is now more than thirty-five years since the present reviewer, then lecturing at Chaplains' Schools in France, insisted that the old sanctions for monogamy, founded upon the fear of an illegitimate child and the social savagery to its mother, and defended by sex-segregation and chaperonage, had broken down with the universal knowledge of contraceptives and the entry of women into equal status with men in social life and the professions. But apart from the admirable work of a number of societies and of many psychologists and teachers, very little, and that of limited value, has been done. It is as a significant and original contribution to one aspect of this immensely urgent task that Dr. Sherwin Bailey's book—*Homosexuality and the Western Christian Tradition* (Longmans; 15s. net)—is to be commended.

He has confined himself to the particular problem specified in his title, that is to the historical investigation of the causes which have led Western Christendom to treat homosexuality in the male sex as in a peculiar sense the unnatural and unmentionable sin and to allow, if not encourage, the severest penalties in dealing with it. Even within this field he has abstained from any full treatment of the psychic, emotional and social reasons which have made 'sodomy' so specially 'detestable.' Indeed, part of the value of his book is in its clear and pointed reference to the defects of our knowledge and to the fields that require further investigation. But when this is said he has produced a strikingly new and challenging exposition which even if in places it may be reckoned overdrawn yet throws a strong light upon much that plainly needs drastic revision and reveals an unquestionable exaggeration and distortion in our reading of Biblical and traditional evidence. Put briefly he has argued that the sin of Sodom, universally regarded as homosexual passion and as so grave an offence as to merit summary Divine judgment, did not in fact involve any such sexual meaning; that stress upon the homosexuality of the Sodomites only arose when the Jews were brought into immediate contact with Greek pæderasty; and that the references in the Old Testament to the Sodomites in the religion of Israel refer to the heterosexual prostitution of fertility rites and not at all to male homosexuality. He then proves how deeply this narrow interpretation of the story of Sodom affected all Christian legislation and practice; how it was reinforced by the rigid distinction of the mediæval theologians between the 'natural' and the 'unnatural' in sex-relations, and by the association, just or unjust, of homosexual practices with heresies.

It is a well-argued case, carefully and exhaustively illustrated, and only a Semitic scholar of the first rank could estimate its completeness. If, as I confess to thinking, he underestimates in the Sodom story the significance of *v.* 8, and in general exaggerates the difference between Semitic and Hellenistic standards in this regard, he plainly shows that the homosexual element in the record has been isolated and overstressed, and that it supplies no valid ground for the superstitious abhorrence with which the subject has been surrounded. Moreover he justly and clearly challenges the view that the blame for the punishment of male homosexuals rests solely or chiefly upon the Church, and shows that Havelock Ellis and other critics of Christian puritanism have not always been either learned or fair in their strictures. It is, I believe, obvious that he has done a fine piece of work in disclosing the weakness of the traditional case, in combating the elements of prejudice and exaggeration contained in it, and in insisting upon the need for a full factual and objective revision of our whole attitude and treatment. Towards such revision he has in fact in his concluding chapter given an admirable introduction.

CHARLES E. RAVEN

ANCIENT CHRISTIAN WRITERS

Two further volumes have appeared in the 'Ancient Christian Writers' series which is published in America by the Newman Press and in this country by Messrs. Longmans, Green and Co. The two volumes are Origen's *Prayer* and *Exhortation to Martyrdom*, of which the translator and annotator is Professor John J. O'Meara, and Rufinus' *A Commentary on the Apostles' Creed*, of which the translator and annotator is Dr. J. N. D. Kelly. The price of each volume is 25s. net, but if a standing order is placed the publishers offer to supply future volumes at 20s. net.

Dr. O'Meara quotes Bigg's saying that 'there has been no truly great man in the Church who did not love Origen a little.' He was one of the Church's supreme scholars, and yet the germ of almost every heresy is to be found in Origen. It is precisely the adventurousness of his thought which makes him so interesting. Origen distinguishes four different kinds of prayer—*supplication*, which is the request of a man in need, *prayer*, which, together with praise, asks more solemnly for greater things, *intercession*, in which the requests are made with greater intimacy and confidence, *thanksgiving*, which acknowledges the favours of God. By far the most interesting section is the detailed analysis and exposition of the Lord's Prayer. Every now and again there comes the vivid phrase. The hypocrites 'act in a theatre of their own.' 'Through temptation the gifts which God has given to us become known.' Often Origen's exposition is a web woven together of passages of Scripture. No man ever knew Scripture as Origen did and no man had a keener eye for the spiritual meaning of the Bible.

Rufinus' volume is extremely attractive. Rufinus is far better known as a translator of great Greek works into Latin. He translated Eusebius' 'Ecclesiastical History,' Basil's 'Regulae,' nine orations of Gregory Nazianzen, and, above all, the works of Origen. It was, in fact, Rufinus' loyalty to Origen which estranged him from Jerome, who had once been his friend. This very work owes much to Cyril's 'Catechetical Lectures.' It was Rufinus' belief that before the apostles left Jerusalem on their missionary journeys they drafted the Creed which is called after them, each one of them contributing one article. Rufinus had a sense of the ultimate mystery. He does not wish to discuss how God generated the Son. 'There is a danger that, in prying too persistently into the brightness of inaccessible light, you may find yourself deprived of the tiny glimpse which is all the good God vouchsafes to mortals.' This exposition of the Creed is one of the most interesting volumes of this series.

Dr. O'Meara's annotations are not very full or extensive; they indeed consist mainly of identifications of Origen's quotations. Dr. Kelly's notes are easily the most scholarly and full which this series has yet produced. They are a treasure house of information.

It can be said with confidence that these two volumes not only maintain but even enhance the standard of this outstanding series for which all patristic students are grateful.

WILLIAM BARCLAY

CHRISTIANITY IS REVOLUTIONARY

The title of this book—*Christianity is Revolutionary*, by Maurice Fraigneux (Cassell; 12s. 6d. net)—reminds me of Humpty Dumpty in 'Alice Through the Looking Glass,' when he said: 'When *I* use a word it means just what I choose it to mean—neither more nor less.' I would therefore hasten to report that this is not a book about Christianity and any social revolution, past or present. It is a book, by a Roman Catholic, about some of the great figures who, in his view, have stood for such truths as must, again in his view, precede and underlie any satisfactory reformation of human life.

In fact the volume turns out to be a study of religious men who have effected reforms of one sort or another, from the prophets Amos and Hosea (in the unfamiliar spelling, for Protestants, of Osee) in the Old Testament, through the 'revolution of the Gospel' and on through St. Paul and St. Augustine to some of the great figures of Roman Catholic history—Ignatius and Teresa. There is a section on the Church and the modern world entitled 'The Continuous Revolution.' I think this will be a somewhat 'advanced' book for Roman Catholics, who may find the Biblical judgments somewhat on the border line. But while one would agree with the thesis that a religious foundation is essential to any true reform or revolution, the book does not help modern man very much in a day when 'revolutions' have happened and are being promoted without any such intention. In many ways this remains a very hidebound conventional book, and self-consciously Roman Catholic. The Reformation is brushed aside, and the author, or translator, has neither the courtesy nor the learning to spell Protestant with a capital 'P.'

JOHN MARSH

CONSCIENCE

In *Conscience in the New Testament*, by the Rev. C. A. Pierce, O.B.E., M.A., B.D., Chaplain of Magdalene College (S.C.M.; 8s. 6d. net), an elaborate and scholarly apparatus is brought into use to

determine the meaning of conscience in the New Testament, and the result is a careful and illuminating study, which will perhaps be more useful to those who are scholars in the sense of being interested in minute details of exegesis than to the ordinary teacher of religion.

Mr. Pierce seems to be slightly apprehensive lest conscience should get above itself by extending its range too widely and claiming an authority to which it is not entitled. It is not, according to him, a specifically Christian idea, nor is it to be assigned exclusively, or even pre-eminently, to Stoic sources. It is rather a common notion revealed repeatedly through thirteen centuries of Greek literature, and indicating the relation of man to the order of Nature and to God. It may be described as in popular usage mainly negative, referring to one's own acts, to specific acts rather than habits, and acts which belong to the past although their results may continue to the present. It has the prevailing characteristic of painfulness.

St. Paul and other New Testament writers seem to have adopted the notion from their environment almost reluctantly, and to have changed very slightly its fundamental meaning. It is to be noted especially that in the New Testament conscience is not a capacity or faculty. The absence of its associated pain is indeed a sign that the act in question is not wrong, but it does not tell us that it is good. It tells a man to stop when he is doing wrong, but gives him no guidance as to the future. Its function is preventive merely, and it needs to be supplemented by positive faith, by reference to a deliverance wrought by Christ and to the following of His example conceived of as a revelation of God.

It is failure to realize that conscience is not a faculty which, in Mr. Pierce's view, explains the aberrations of the modern world in regard to it—the excessive emphasis on individualism, the equation of conscience with common sense, and the neglect of the guidance of the Church. Conscience should not be invested with infallibility, and the author holds that the assertion that a man can do no wrong if he but follow his conscience is exceedingly dangerous. Mr. Pierce becomes vehement on this point, and the tone of the last two chapters is so emphatic that one might almost say that, despite the amount of very valuable information it contains, the main intention of the book as a whole is to illustrate the truth of the quotation from Daubney placed at the beginning—' Dreadful consequences are derivable to Society caused by a plausible word wrested from its proper sense.' W. S. URQUHART

God Does Intervene, by E. Douglas Bebb, M.A., Ph.D., B.Litt. (Epworth Press; 8s. 6d. net) is a book on providence. This is a manly book; it does not present us with an easy, sentimental view of the providence of God. Dr. Bebb has no doubt that God cares, and that God's care leads to God's direct intervention in life. He believes that ' God is always present in life and that sometimes He is exceptionally present.' He believes that ' providence is the whole process of our emergence through struggle to the divinely appointed goal.' He does not see in providence a power which saves us from suffering; he does not claim that Christianity can give a full explanation of suffering, ' but the Christian has a unique and wonderful contribution to bring to the practical question involved—" What can be done when suffering comes ? " ' He does not see God as a kind of *Deus ex machina*. He regards it as a basic spiritual law that ' God bothers about us if we consistently bother about Him.' Nor does the providence of God free us from the practical duties of life. He has a fine illustration from the life of D. L. Moody. During Moody's Chicago mission there came an afternoon when, at the time of the meeting, he could not be found. Report came that he had been seen in the negro quarter. ' After further search he was discovered at the top of a wretched tenement house in a miserable street. A coloured woman was very ill in bed and Moody was sitting in the only chair in that rather dreadful room with her black baby on one knee while reading to her from the Bible. The people from the mission remonstrated with him for using up his strength in this fashion and added, " Besides, any one of our people could do this work." " Yes," replied Moody, " that is quite true, any of them could do it, but none of them do." ' No book ever yet succeeded in completely solving the ways of Providence; there remains in life that which is beyond—and sometimes agonizingly beyond—our understanding. But this is a wise and helpful book, written with sympathy and understanding and with a certain masculine virility which makes it a challenge as much as a comfort.

Lexical Aids for Students of New Testament Greek, by Professor Bruce M. Metzger (published by the author, Princeton, New Jersey; $1.25), is an invaluable book for the student of New Testament Greek. We can well understand why this is the sixth printing of it. There are two main sections in it. In the first section words are classified according to their frequency of occurrence, beginning with words which occur more than five hundred times and ending with words which occur ten times. Dr. Metzger has adopted an ingenious method of helping students to recognize the mean-

ing of Greek words ; wherever possible he has given an English word derived from the Greek word, as well as the literal meaning of the Greek word. For instance, he gives ' I hear ' as the meaning of *akouō*, and then adds in brackets the English word *acoustics*. There is no doubt that this will be an excellent way of putting a meaning to Greek words even when they are unfamiliar as Greek words. The second section classifies words according to their roots. This again will be a great help to the student, for if he can familiarize himself with the roots he will often be able to identify the meaning of the words which derive from them. There is an excellent, and most ingenious, section on prepositions in composition with verbs. In the section on the principal parts of some important verbs on p. 114 the fourth column should read *perfect active* not *perfect middle*, and the fifth column, to conform with the usage adopted, should read *perfect middle* not *perfect passive*. A colossal amount of labour has gone into the making of this book. It is one of the best helps to the study of New Testament Greek vocabulary that we have ever seen.

From the Concert of Europe to the United Nations —An Estimate of Change, by Lord Percy of Newcastle (S.C.M. ; 1s. net), is the Burge Memorial Lecture for 1954. The lectureship is dedicated to the consideration of the Christian view of international obligation. Lord Percy sees the fundamental change in the fact that a new idea of nationality has emerged. ' A " nation " (after the French Revolution) had come to mean no longer a fixed territorial unit with a fixed government, but a popular movement seeking to realize a new unity of its own and to create a new government embodying that unity, in a national territory whose frontiers had yet to be defined.' This has inevitably created a kind of state of flux in which established law can no longer exist in the old sense, and whose uncertainties men attempt to mitigate by conciliation and vigilance committees. Lord Percy's conclusion is that ' the Christian view of international obligations to-day must consist, first and foremost, in a revival of the ancient Christian view of the obligations involved in Christian citizenship of the Christian state.' Short as this booklet is, it is by no means easy to read. It exhibits neither clarity of thought nor clarity of style, and in the end it is difficult to tell what it is trying to say.

It is not easy to determine the best approach to the problem of sin and death, and their mutual relation, as described in New Testament teaching. Should one begin with some acceptable definition of physical death, as a biological necessity, common to all created beings, and contrast this with spiritual death, peculiarly human and to be regarded as the wages of sin ? Or should one take *seriatim* the passages which treat this theme, and by careful examination of each build up a theory which will do justice to their teaching ? In his Tyndale New Testament Lecture for 1954—*The Wages of Sin* (Tyndale Press ; 1s. 6d. net)—Dr. Leon Morris, Vice-Principal of Ridley College, Melbourne, offers an examination of the New Testament teaching on death in which these two methods are in some measure combined. The general scheme is an account of death as the enemy of man, and of his ' territory,' which includes some correlation of sin and human death under Divine judgment, followed by a description of his ' warfare ' against mankind and his defeat by the Prince of Life. Within each section of this general scheme is a survey of the relevant Scripture passages and an appraisal of their significance. This study is well worth reading, not only for its candour and comprehensiveness, but for the wide range of comment and interpretation which it quotes, even though some perplexities remain unresolved, and not least the paradox between the thought of death as natural and acceptable, on the one hand, and of the Divine antagonism to it as well as man's revolt against it, on the other.

Dr. Robert Craig, who left Scotland some five years ago to inaugurate the Department of Divinity in the University of Natal, has now been appointed to the newly established Chair in that subject. His inaugural lecture, *The Reasonableness of True Religion* (University of Natal Press), deals with the relation between theological studies and the other disciplines of the University curriculum. It discusses, appropriately, the general defence of the theistic position, in the light of the teaching of Logical Positivism and Existentialism, with indirect references to questions of Christian Theism as such. Professor Craig centres his general conclusion on a succinct recapitulation of the traditional arguments for the Divine existence, and attaches special importance to the Kantian conception of the Moral or Practical Reason as at least opening the way to a solution of the problem. It is interesting to note the influence of the new Professor's Scottish training, both in the form of his argument and in the citations by which it is supported, in this most promising beginning of the further development of theological study in Natal.

Towards an Interpretation of the Parable of the Unjust Steward (Luke xvi. 1-18)

By the Reverend R. G. Lunt, M.C., M.A., King Edward's School, Birmingham

1. This Parable is a notorious puzzle: the Emperor Julian made great play with it as ammunition against the Christian faith, saying that of course Jesus told it, and of course it proved Jesus mere man and hardly a worthy man —for a dishonest steward is commended as a model. A score of theories have been offered, more ingenious than convincing, to avoid the impasse. C. G. Lang said 'A list of the hundreds of interpretations which during all these centuries have gathered round and entangled in obscurity this parable of the Unjust Steward is a pathetic record of wasted ingenuity.' He himself took it that the teaching was obvious, and that it is that the man's foresight and promptitude illustrate qualities that have a place in the spiritual life: you must know your aim, and go single-mindedly and whole-heartedly for it. This, as it seems to me, is to make the Lord go a long way round to point a moral like that of the Parable of the Ten Virgins, or of the Hidden Treasure. Yet it is this moral, to which I should have thought no such puzzling tale was necessary as a pointer, which is supported by many of the commentators, for instance B. T. D. Smith; the teaching is then 'leave no stone unturned to make the future secure; force your way into the Kingdom even by questionable means.' W. K. Lowther Clarke in his *Concise Bible Commentary* supports this interpretation with a slightly different emphasis: the Parable teaches the need of forethought for one's eternal destiny, *i.e.*, the same lesson as is taught in Lk $12^{16f.}$, the foolish man who trusted in his well-stocked barns. This latter story points the moral—if it be the same moral in both stories—a great deal more effectively.

The alternative interpretation is that Luke's comments in *vv.* 9–10 are an accurate pointer, and that the Parable is concerned with our attitude to money; this tradition is represented by W. O. E. Oesterley. The lessons then are, first, the need for consistency of life—'be faithful in money matters'—and, second, 'do not put your trust in riches.' This interpretation seems far-fetched and fails to fit the story. The *New Catholic Commentary* makes the point that the master is also one of the children of this world, and that the moral of the story is 'Give alms': in that case it is a much inferior illustration to that which immediately follows on this theme, the Parable of Dives and Lazarus.

A. T. Cadoux (*The Parables of Jesus*, 132) seems to me to come nearer to the true point: 'Does it mean give alms and so secure a place in heaven, or does it mean that the best use of wealth is to create fellowship that will outlast it?' The story cannot be intended to teach wisdom or prudence, for with either of these the steward would not have found himself faced with destitution. It is, rather, a criticism of the high priests who have by their time-serving policy forfeited any title to spiritual leadership.

2. It seems that from early times the story presented a problem of interpretation: thus C. H. Dodd, *The Parables of the Kingdom*, 30, detects three separate 'morals appended by the evangelist —(i) "the sons of this age are more prudent in relation to their own time than the sons of light," (ii) "make friends by means of unrighteous wealth," (iii) "if you have not been honest with unrighteous wealth, who will entrust you with the true riches?" We can almost see here notes for three separate sermons on the parable as text.' In that case Luke is giving three interpretations current in his day.

Here is a story remembered from Jesus' lips and placed not without reason just where it is in the Gospel. The block of teaching starts at 15^{1}; it arises out of the Pharisees' criticism of Jesus' fraternizing with publicans and sinners, people whom the Pharisees regarded very much as 'children of this world.' In answer to this criticism Jesus tells in ch. 15 the parables of the three lost things—the lost sheep, the lost coin, and the lost son. Then follows this Parable, whose relevance and meaning we have yet to determine; but in passing, I do not think that we should read too much into 16^{1}. It looks like a normal connecting link; the Parable is not addressed exclusively to disciples, and *v.* 14 shows that the Pharisees took it as addressed to them. We certainly have no ground for saying as Bengel does that 'disciples' here mean a group of followers excluding the Apostles and consisting mainly of publicans and sinners. There follows the Parable of Dives and Lazarus, as if from the welcome extended to the Prodigal Son we are being taken on towards the Judgment Seat of God

and His throne in heaven. Chapter 17 certainly confirms this train of thought, concerned as it is with forgiveness, with the coming of the Kingdom, the so-called Second Coming of Christ, that is with the consummation of the age. Now in this context I suggest that the received interpretations—whether 'Try by every means to get into the Kingdom' or 'Give alms'—simply do not fit.

3. We want so far as possible to be able to treat this Parable as we do the others; that is to say we do not want, unless we must, to make a difference between the lord here and the lord in other parables. It will be good if we can avoid saying 'Of course here the lord does not stand for God, the lord is as much a child of this world as any of the other characters.' I suggest that to stewardship in the New Testament a consistent meaning is attached, and that there is no departure from it here. Dismissal is the key-note and the starting point in the Parable; the natural and expected interpretation would then be 'This is another in the series of parables of judgment; the unjust steward represents the leaders of the people of Israel about to be dispossessed.' The unexpected turn that the story takes is in the commendation of the steps the steward took to look after himself. One's first and natural reaction in the parables is to suppose the owner to stand for God: and so it is here.

The steward has been put in charge of his lord's goods; these goods are the spiritual life of the people. The steward has been dishonest, he has peculated and squandered his lord's property—the same criticism of the Pharisees' leadership as we get in the Parable of the Wicked Husbandmen. The goods in which he deals have been mainly ritual observances, and here we begin to see why this Parable occurs only in the Gospel of Luke, written under Pauline influence for Gentile Christians. Any sensible steward in such a situation—and the Parable is concerned not with perfection, not with what is ideally right, but with what is sensible (*v.* 8)—would take a lenient view of his lord's debtors. The debtors are, as so often, publicans and sinners; the Pharisees, themselves in the wrong but nevertheless thinking they were 'children of light,' used to 'bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they will not move them with one of their fingers' (Mt 23^4). Now, says Jesus, you are all in relation to God debtors, Pharisee and publican both. In business life a sensible person in such a predicament would at least do his best to be friendly and bring relief to those in the same boat with himself.

The reduction of the debts then stands for a relaxation of some of those ceremonial laws on which the Pharisees insisted and which Jesus says have little to do with true religion. The Prodigal Son has been shown to be welcome to his father's house; in a few verses Lazarus will be shown 'in Abraham's bosom'—and there is no suggestion that he arrived there through his compliance with the Law. The two Parables show up the weakness in people who might have regarded themselves as 'the children of light,' a phrase found in that favourite work of the Pharisees, the Book of Enoch. This Parable coming between them fits into the series; it asks for a more liberal and considerate attitude on the part of the steward, at least in so far as he himself is not coming up to the requirements of his Lord.

4. Now such an interpretation fits with the coda which we read in *vv.* 14–16. But the age-old difficulty arises because of *vv.* 9–12. To take *v.* 9 first: the first half means that there ought to be room in religion for the so-called unrighteous. The second half, literally translated, runs 'that when it fails (or when you fail: the reading is debated), they may receive you into the eternal tabernacles.' This last is a peculiar, almost self-contradictory phrase; for 'tabernacles' usually indicates something transient. 'They'—this probably does not refer to the friends made of the mammon of unrighteousness, but is the vague 'they', like the French *l'on*, a use we find again in Lk 12^{20}, 'this night they require thy soul of thee,' and Lk 23^{31}, 'if they do this in the green tree.' The dominant idea is that there is not room in heaven for the friendless, the unloving—there is not room for the Pharisaically minded of whom this parody of a hymn was made:

> We are the best selected few,
> And all the rest are damned;
> There's room enough in Hell for you;
> We can't have heaven crammed!

Verse 10 seems completely out of place here: it belongs either at 12^{42} or at 19^{17}, it seems a reminiscence of those passages, and is quite at variance with the moral here. Here it is not faithfulness but unfaithfulness that has been commended as sensible. The meaning one would like to find at *vv.* 11 and 12 is this: 'If with your responsibilities in this life you have not been *sensible*, who is going to give you responsibility in heaven?' But the word is faithful. These attempted commentaries on this difficult Parable, with *v.* 13 transferred here from Mt 6^{24}, have, I suggest, put interpreters on the wrong trail; they have simply made the Parable more difficult.

It is not in fact then primarily about the right use of money, nor about forcing one's way into the Kingdom, but it is about tolerance and charity and the things that are eternal. The fact that the Lord commends the steward's dishonesty is one of

those bold analogues we find in the Third Gospel, and may be paralleled by the figure in 18^{11}. of the Unjust Judge.

The greatest difficulty with this interpretation arises out of the tail-piece to the Parable with which a pointer is given by the writer to the meaning of it. But a part at least of that tail-piece looks very much like a not very intelligent gloss. The morals involved in the tail-piece are pointed so exceptionally badly by the story under consideration that I cannot really think that they were the Lord's purpose when He told it. The attempts by the expositors to link up the Parable with those morals are so unconvincing that I venture the suggestion that the Parable has a quite different purpose, and that with this purpose it fits into the block of teaching very much more appropriately.

Religious Education

The Work of the Army Chaplain

By the Reverend D. H. Whiteford, M.A., B.D., C.F., Sub-Warden, R.A.Ch.D. Training Centre, Bagshot

Opportunity and Urgency. In a now famous speech which Field-Marshal Sir William Slim made before the General Assembly of the Church of Scotland in May 1951, he pointed in these words the challenge which National Service throws down before the Church.

'Our problem in the Army is to teach boys in eighteen months something that their parents have never taught them in eighteen years. We have thousands of young men, fit, alert, intelligent, and above all receptive, who have got to be introduced to spiritual things—they have never met them. Here and now, we, the Services, offer you, the Churches, the greatest opportunity you have ever had to regain touch with the whole youth of this country. These young men in a few years time will be the heads of families. They will be leaders, each in his own but ever-widening circle. What goes into their minds now will form our way of life and our way of thought in this nation for generations. Here is your opportunity.'

What Slim said in 1951 is still true. If anything, the time factor in the present two years duration of National Service makes the opportunity even greater.

Against this general and national urgency must be placed the no less plain fact that all is not well within the Church itself in its attempts to teach and hold its Youth, a Youth that must, perforce, go out into the world of Army Service at its most impressionable period of development—not to a Sunday School picnic, but to Germany, Malaya, or Korea, and to return out of that maturing and testing process no longer a boy but a man. What kind of man?

How do we break in at the centre of this situation? And what do we do when we find ourselves there?

The Army Chaplain uses two strategies—*The Padre's Hour* and *The Church House.*

The Padre's Hour is the first line of attack on the ground. In the 'Statutes of Dover Castle' dated about 1265 there is laid down the duties of the Army Chaplain of those days. Not only was he to hold a parade every Sunday, but he had to hold a parade every day for Religious Instruction. There is no suggestion that this state of affairs was by any way a novelty. We may assume that it had been an accepted rule for several decades. We may, therefore, rightly claim precedents for the work of religious instruction within the Army which go back a very long way indeed.

The modern 'Padre's Hour,' however, dates from 1942 when it was introduced into the normal training programme of the Airborne Division. Since then it has continued as an established factor in normal Army life, and takes an important place to-day in the programmes of all major units.

Here, then, is the opportunity on the ground in terms of men to teach, a room for the chaplain's use, a course of instruction to be thought out and given. Here is the vital instructional and teaching contact which the Army offers the Church. This 'Hour' is not given the chaplain merely for casual social chatter, in order to let him 'get to know the men,' or to fill in time talking harmlessly about the unit's interests or the men's complaints. He is there to do the serious job of teaching men the Faith. For many of them this will be the only systematic teaching of Christian Belief that they have ever heard. The responsibility placed on the chaplain's shoulders cannot be over-rated. For in each 'Padre's Hour,' the chaplain himself, the Faith he proclaims, and the Church's Lord are all on trial.

The chaplain must, therefore, get down to the hard business of preparing himself for this work.

It is one thing to preach one's best and most compelling sermons with all the added prestige of the pulpit. It is quite another matter to stand robeless in a barrack room without any of the conventional aids which lend 'atmosphere,' and talk in plain words to plain men about the Faith. Yet, unless the chaplain is able to do this week by week, it is not too much to say that he is wasting his own time, the Army's, and his men's.

Unless on the chaplain's part there is a very serious and thorough preparation he throws away his chance before ever he begins.

There is a mischievous tradition that the ability to instruct is a Divine gift that is bestowed on some and denied to others. That is a fallacy. But the chaplain has to measure up against some very severe instructional competition. The Army spends a vast amount of time and money training a few men to instruct the many. Such subjects as drill, saluting, weapons, cooking, pay accounting, field craft, and so on, all have their expert instructors who gain results. Judged by their standards, as he undoubtedly is, in the minds of both officers and men, the chaplain dare not become an 'also-ran.' There is much more, however, to teaching men the Faith than a mere knowledge of the technique of instruction. Successful instruction is firmly bound up with the personality of the instructor; the chaplain must be what he proclaims. He must in his own experience have faced all the doubts and problems of the soldier, he must have sufficient sympathy, understanding, and imagination to see life through his mind, and to think himself under his skin. He is not there to teach something at second-hand, to lay down what is good for men, to explain to them what the Church teaches. His message must be something he has himself proved, something to which he is personally committed. If he is not, then, his men know it, and the opportunity is thrown away.

To guide chaplains in preparing their Talks for the first ten to twelve weeks instructional work with National Servicemen, the Chaplain-General has had prepared and issued a set of lecture notes, 'The Challenge of the Faith,' to cover the simple and primary matters of Christian belief and life, to co-ordinate the initial impact that is made in the early weeks of a man's soldiering, and to lay a foundation of instruction upon which chaplains, during his remaining service, can build. The constant aim throughout, however, is not merely to teach men, it is to challenge men, and to bring them to decision and allegiance in these matters on their own account.

After his initial period of training the soldier is posted to a Service unit, where again there is included in his normal working life the 'Padre's Hour.' At this stage the unit chaplain is able to tackle a much more varied and comprehensive scheme of teaching. In the more normal conditions of unit life, Films, Film Strips, Bible Study Groups, Discussions, Brains Trusts are all used to build and train men in the Faith. In these terms, alone, the Army offers a working strategy in religious education that in its over-all reach and content is without rival.

The Church House. Perhaps one of the most significant movements in educational and evangelistic work since the War has been the place and function of the Church House in Army life.

In 1942 the Commander-in-Chief, Eighth Army, seeing farther into the future than he then probably realized, pressed for a Retreat House for the laity of the Army. He rightly argued that ordinary men and women are as much, and, perhaps more, in need than the clergy of such a House. He wanted a House where men and women could go to learn their Faith better, to talk over spiritual things, to think it through, 'to improve their baptism,' to live and pray together for a short time in Christian fellowship, and to see more clearly their own responsibilities for the work of Christ's Church within the Army.

From Jerusalem, where the first House of this kind was opened, the movement spread, with energetic support from the various Army Commands concerned, first to Assisi in Italy, then over the Alps to Austria and Germany, and reaching out East, by way of Egypt and North Africa, to Singapore, Hong Kong and Korea. In general, wherever the Army serves to-day in its various Commands overseas and at home there is available for its members a Church House.

Briefly, the object of the work done there is threefold. (1) To give the officer, N.C.O., and soldier, during a week's Course at a Church House something of both knowledge and vision to help him live out his Faith more effectively in his unit.

(2) To provide for the chaplain on the ground a more selective method whereby he can build up the men in his unit into a vital, worshipping and witnessing community.

(3) To build into the Army framework officers and men who at their own normal levels of leadership, responsibility and influence, will provide a definite, convinced Christian impact and outlook.

To quote some figures. There are three such Church Houses in Germany which deal with sixteen thousand of the fifty thousand National Servicemen stationed there in any two-year period. At Bagshot Park in Surrey, the Depot of the Royal Army Chaplains' Department, and also the Church House for Home Commands, some two to three thousand officers and men come on Courses of Christian Information and Leadership during any one year.

From the point of view of numbers, the Church House movement is only scratching at the surface of the opportunity, but it is a significant beginning. For many men now out of the Army, a week at a Church House has been the turning-point in their lives. It has meant spiritual awakening and decision, and the maturing in later years of a robust and manly Christian conviction.

The Share in Life must be Complete. To educate soldiers in the Faith demands much more, however, than solving the administrative problem of fitting 'Padre's Hours' into their training programme, or persuading Commanding Officers to allow men to go for a week to a Church House. If that were all it would be too easy, and we could with organizational 'know-how'—

> . . . Pack and label men for God,
> And save them by the barrel-load.

But we are not running sheep through a religious dip, or giving men a shot of Christianity in the arm. The final effectiveness of both these methods under review depends entirely on the quality of ministry offered men in their units. The chaplain must really be inside the life of his unit; he must really love men with something of Christ's love for them, as they are and where they are, and, if he doesn't, nothing can supply that lack. If he has not engaged in the costly business of self-identification with them, the whole scheme of things produces a return that is both void and sterile. But where he shares life, in all its demands and circumstances, with them to the full, things happen.

In the final sum of things it is not lectures and discussions and the latest religious films in glorious technicolour that are the real teachers of men; it is experience. And that experience, disciplined, hard and sacrificial as it often is in Army service, can only be interpreted by the man who shares it with them. So for our essential strategy we are cast back to God's supreme strategy, the pattern of Incarnation. This complete sharing in life is more than eating the same food and wearing the same dress, it immerses the chaplain in the same boredom, the same separation from family, the same home-sickness, the same temptations, the same restrictions, the same risks, so that he becomes some one under these shared and uniting pressures, who no longer stands on the edge of real life as it is lived by the men he seeks to serve, he has moved inside and has become an essential part of their common life and work and duty.

It is, finally, because this happens, and because it can happen more normally and naturally within the limits of the Army community than perhaps in any other, that the whole strategy of the Christian ministry goes into action, and, in the purpose of God, achieves its end.

In the Study

Virginibus Puerisque

Major Road Ahead

By the Reverend Charles M. Hepburn, B.D., Crieff

'In all thy ways acknowledge him, and he shall direct thy paths.'—Pr 3[6].

Have you seen the latest thing in pencils? Have a look for it in 'Woolies.' You'll possibly find it in other shops also. It's a road sign pencil. It is painted white, and there are small illustrations of most of the road signs on it. A very sensible idea indeed, because these are signs we ought all to be familiar with.

One of the most important is the sign for a school. One small girl, when she was asked the sign for a school, gave the answer 'An ice-cream cornet.' A not unsuitable one for children. Actually it is not unlike it. Only what it really represents is the torch of learning.

Another common sign is when you're approaching a main road from a side one. It says

HALT
at
MAJOR
ROAD
AHEAD

A very necessary order also. Obeying it will save needless and careless collisions.

In life itself, though, a warning like that is sometimes needed, for you reach certain major roads yourselves. One such road you arrive at is when you leave school for University, or National Service, or some other sphere of life. On such roads as these there may be some careless drivers, whose influence or conduct might be damaging. A lad, who is on National Service, said in a letter sent home: 'So far I have enjoyed my eight months' service in the Army. I have been where otherwise I would never have been. I have met some very nice friends and, I'm sorry to say, some bad ones too.'

Sometimes that is true. Anyhow it shows the need for taking all the care you can.

Happily, however, there's a code to help you. Motorists also have one. Theirs is called 'The Highway Code.' In order to make certain of safe driving all motorists and cyclists are supposed to read and obey its rules. But there is likewise a book of rules for the major roads of life, and that book is the Bible. In one section of it is a special code—'The Ten Commandments.' These are very old regulations, and time has shown how wise they are. Those, anyhow, who use them for guidance won't go wrong on the road.

In addition to a code, however, you and I can have a driving companion. On the road you often come across cars with the sign 'L,' which stands for 'Learner.' At the start all who are being taught to drive must have a skilled instructor beside them. On life's road, however, it is rather different. We are never passed out as perfect. We are always learners, always needing a driving instructor with us. On life's journey fortunately we have such a companion, our Lord Jesus Himself. Having Him alongside us, we can face with confidence all the tests of life and the dangers and perils on whatever major roads are ahead. A wise saying to remember is this—'In all thy ways acknowledge him, and he shall direct thy paths.'

A Canterbury Tale

By Rita F. Snowden, Auckland, New Zealand

Long, long ago there lived in England a man with a merry heart. He wrote a long happy tale about a little company of pilgrims who went down from London, through the beautiful country-side to 'Canterbury-towne.' And people still love to read what he wrote and called *The Canterbury Tales*; and people still love to go down to Canterbury town. But most of them are glad that there are easier ways to go now—by bus, by cycle, by car, by train.

Canterbury is very lovely, with many historic things to see, but central is its great and glorious cathedral. So nearly everybody who goes to Canterbury to-day takes a camera.

Once, a boy called Sidney Cooper fell in love with Canterbury. He hadn't a camera—he hadn't even a box of paints. All he had was a slate on which to draw. But he loved Canterbury, and day after day he sat in the Cathedral yard, drawing on his slate.

Then a wonderful adventure befell him. A man stopped to see what Sidney was doing. He saw that his drawing was beautiful.

'But what a pity,' said he, 'that you have only a slate, because when you have finished, your beautiful picture has all to be washed off. Why don't you draw on paper?'

For a moment Sidney didn't like to tell the real reason. Then he said, 'I cannot draw on paper because my mother cannot afford to buy me paper.'

'Then we must put that to rights,' said the man, and off he went.

By and by, when he returned, he had a fine roll of paper under his arm and a fine handful of pencils in his pocket. And he gave them to Sidney.

Sidney was so surprised. At first he couldn't believe it was true. Then he thanked him, and, without stopping to ask his name, dashed off to tell his mother of his good fortune.

From that day Sidney used every spare moment he had for drawing. When one day he said that he would like to make pictures all the time, his mother felt that he would never earn a living that way. But she was wrong.

One day (in 1836)—when he was thirty-three years of age—Sidney went up to London, and met a number of very famous artists. They told each other stories of their early days, and of how they had begun to make pictures. And when it came to Sidney's turn, he told his Canterbury tale. Almost before he had finished telling his story, an artist called Cattermole jumped up and said, 'Why, Sidney, are you the slate? Then know I am the pencils. I am the man who gave you those things in the courtyard of Canterbury Cathedral.'

You can guess what a wonderful moment that was! You can guess how excited they were to meet each other again!

It is a very happy thing to be an encourager. If ever you meet any one trying to do a beautiful thing, or a hard thing, or a brave thing, will you do something to encourage him?

Don't miss your chance to be an encourager. Jesus was the most wonderful Encourager.

The Christian Year

Twelfth Sunday after Trinity

The Holy Fire[1]

By Professor A. M. Hunter, Ph.D., D.Phil., D.D., The University of Aberdeen

'I am come to send fire on the earth.'—Lk 12^{49}.

1. Do you remember the Greek fable about Prometheus—the man who stole fire from heaven and brought it to mortal men? Jesus here proclaims Himself the new, the true Prometheus sent by His Father to set the Divine Fire blazing in the world.

Fire has ever been a symbol for the Divine Presence and Power. Think of Moses, in the lone Midian desert, finding God in a bush that burned,

[1] Preached in St. Giles Cathedral on Assembly Sunday, 29th May, 1955.

or of the pillar of fire that guided wandering Israel in the wilderness. Or think of the prophet Jeremiah describing the Word of God committed to him as 'a burning fire shut up in his bones.' Turn to the New Testament, and it is the same story. John the Baptist prophesies of his great Successor, 'He shall baptize you with the Holy Spirit and with fire.' He appears, and His word is, 'I am come to send fire on the earth.' And when He has run His course and finished His work, the Holy Spirit falls on His disciples, at Pentecost, in 'tongues like as of fire.'

'I am come to send fire on the earth,' said Jesus, 'and how I wish it were already kindled! But (He added) I have a baptism to be baptized with, and how am I straitened (cramped) until it is all over.' Notice the word 'baptism' here—it refers to Calvary, His baptism by blood. And what He means is this:

'My mission is to kindle the Divine Fire among men. O that this Fire were even now burning in the world! But before this can be, I must go the way of the Cross, for only by My dying can the Fire be kindled. That past, I shall be liberated for My wider work, and the Fire will blaze for men's redeeming.'

If this is sound interpretation—if it truly reflect the mind of Christ—then the Day of Pentecost, the day when the Holy Spirit came with power on the apostles, is the day when our Lord's wish came true. On that day, as Bengel said, 'the fire *was lit*.'

2. Yes, the Fire was lit, and has burned from that day to this. Nay, we can say more. Through nineteen centuries, whenever the gospel has been faithfully preached, and Christ, who is its living embodiment, been accepted as Saviour, the gospel has been a fire. And when, by the Spirit's working, it has truly come home to men, convincing them of their sin, bringing them to peace with God, and setting their feet on the way everlasting, the testimony of those who have received the Fire has been that of John Wesley on that memorable night in Aldersgate Street, Oxford, when he found saving faith: '*I felt my heart strangely warmed.*'

For the Fire of the gospel—what is it but the holy Love of God shown at Calvary? 'Let us now turn aside,' says Dora Greenwell, speaking of the Cross, 'and look upon this great sight, of Love that burneth with fire, and is not consumed.' It is God's holy passion for man's redeeming shown once for all in Christ's sacrifice and now shed abroad in our hearts through the Holy Spirit, which is 'the life of God in the soul of man,' as Henry Scougal says. And the proclamation of the Divine Love which, in Christ, suffered unto blood for us men and for our forgiveness—this surely is heart-warming news for sinners in the twentieth century no less than in the first: news that is still able, as Billy Graham has shown, to move men to repentance and to decision for new life.

There never has been, there never will be, a time when such news is not music to weary ears. God comes in it, saying to the distracted folk of this fear-ridden world: 'You are sinners, and need forgiveness. You are impotent, and need power. You are in darkness, and need light. Come then, I offer you Christ and the Fire of the gospel. Take it, and it will burn the evil out of you. Take it, and it will light a new lamp of hope in your heart. Take it, and I will make you what I designed you to be, a child of Mine and an heir, with Christ, of life everlasting.'

This is the gospel of the New Testament, however much down the centuries men may have adulterated it—the gospel of the Divine Prometheus who suffered not (as in the fable) to expiate His own sins, but to expiate the sins of the whole world, and who now lives for ever to save those who accept Him, and walk His way and do His will. We must, of course, strive to proclaim this gospel in terms that will come home, livingly and meaningfully, to the men of to-day; but its essential content remains the same, as its power—its fire and its force—remain unquenched and unquenchable by the passage of the years.

3. There is one thing left to say. All true Christians are longing and praying for a real revival of religion in our time. The thing is this: as the gospel is spiritual fire, so the secret of revival is the Burning Heart.

'Did not our heart burn within us?' said the two disciples on the Emmaus Road after the Risen Christ had made Himself known to them. What we need to-day is people like these—'incandescent people'—people aflame with the love of the living Lord. Cold hearts will never do it; only warm hearts will; for one burning heart sets another aflame, till the hallowed fire spreads and instead of one burning heart we have a whole fellowship—a Church—on fire!

Some one will say to me: 'But you're asking for more emotion in our religion. I follow the cold, clear light of reason and distrust all appeal to the feelings.' Well, if I am asking for more feeling, why not? Is not feeling as fundamental a part of our nature as reason? Why should we put asunder what God has joined? Why should we try to refrigerate what Christ has called 'a fire'? Are we not commanded by the Apostle to 'be fervent in spirit'—to 'maintain the spiritual glow'?

So I say: as you long for revival in the land, seek to create this fellowship of the burning heart, strive to multiply the number of those aflame with the love of the living Lord.

For what makes the heart to burn? There is a saying of our Lord found this time not in the

canonical Gospels but in the writings of Origen, the Church Father: 'He that is near Me,' said Jesus, 'is near the fire, and he that is far from Me is far from the Kingdom.' There you have it. Nearness to Christ day by day and not merely on Sundays, nearness to Him in faith, and prayer, and sacrament, and plain workaday Christian service—this is the secret of the Burning Heart. For He, and He alone, can set the flame burning, the flame that can light the world.

O Thou who camest from above,
The pure celestial fire to impart,
Kindle a flame of sacred love
On the mean altar of my heart.

'I am come to send fire on the earth.' Even so, come, Lord Jesus, and set our hearts aflame!

THIRTEENTH SUNDAY AFTER TRINITY

The Unavoidable Christ

BY THE REVEREND ROBERT MENZIES, D.D., GLASGOW

'When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.' —Jn 20^{19}.

'The doors were shut.' The disciples were afraid of the Jews. They were afraid of what the authorities might do to them. They had already succeeded in disposing of their Leader. He was crucified, dead, and buried. The next step was to liquidate His followers. The disciples knew that the rulers in Jerusalem were bent on putting an end once for all to this heretical and revolutionary movement, and would stop at nothing to achieve their purpose. So they were afraid for their own safety. They took the utmost precautions to avoid arrest. So they stayed indoors, went underground, locked, and barred the doors of their dwelling. 'The doors were shut.' Every door was shut—not only the doors of their house, but the doors of their mind and heart, the doors of faith and hope. Then came Jesus, the doors being shut, and stood in the midst. Now that is very suggestive. It symbolizes the truth that no barrier can ultimately shut Christ out, that no exclusion of man's devising is proof against His intrusive presence.

(1) Consider first of all how relevant this claim is in its relation to the Jewish nation itself. The Jewish race as a whole has always shut Christ out. They have as a matter of history locked and barred the door of their minds and hearts against Him. In the days of His flesh 'he came to his own, and his own received him not.' They twisted His words, distorted His teaching, disowned His claims, disputed His authority, and maligned His character. They cast Him out of their synagogues, tried to stone Him to death, and in the end charged Him with blasphemy before the ecclesiastical authorities, and with treason at the bar of Cæsar. They succeeded in working their will upon Him, and suspending Him on a Cross like a common criminal. But they have not succeeded in getting rid of Him. Cast out with shame and contumely He is coming back again. The Figure of Jesus, like a black shadow, rests heavily on the soul of modern Jewry. His majestic Personality teases and torments their mind and conscience. They can't help thinking about Him. Their finest minds are drawn to Him, and some of the best of modern books on Jesus are written by Jews. Many of them are beginning to wonder if their race has not committed a tragic and fatal blunder. Not a few are hailing Him as the bright and morning Star of their Messianic hopes. The statistics for Jewish missions are amongst the most hopeful and promising in the records of modern missionary enterprises. And there is a day coming, God speed the day, when not only the fullness of the Gentiles but the outcasts of Israel shall be gathered within the fold of the Good Shepherd.

(2) Consider, again, how impossibly difficult it is for us moderns to escape His influence. We may refuse to recognize His claim on our lives. We may reject His ethics and disbelieve His doctrine. We may refuse to recognize His right to control and mould our lives. We may try to ignore His very existence, and treat Him as if He had never died and rose again for us men and our salvation, as many are attempting to do. But when every door is shut He still stands in the midst. For one thing He meets us along every road of life we travel. When we present our children for baptism it is in His name they are baptized. When we stand at the marriage altar husbands and wives are commanded to love one another as Christ loved the Church.

The last low whispers of our dead
Are burdened with his name.

As we commit them to their last resting place it is with His great words ringing in our ears 'I am the resurrection and the life.' And when death seals our mortal eyes it is but to open them to the vision of the resplendent Christ no man can avoid. But it is not only in the great experiences of life that Christ is inevitable but in its normal processes. Christ has so woven Himself into the warp and woof of our normal ways of living that we cannot escape Him. Every time a business man sits down to write a letter he dates it from Christ's birth at Bethlehem. One day in seven is called the Lord's Day, and is set apart for the worship of His name. Every book we read that has enduring value is deeply tinctured with His mind. Every Church in every village is an eloquent reminder of His claims upon us. Every noble Christian life we see is 'an

epistle of Christ read and known of all men.' And every Christian institution in our land that enriches social life is stamped with the hallmark of His presence. The very sound waves that fill the air whisper His blessed name in our ears. Shut Him out as we may, He still stands in the midst.

(3) Consider once again how true this is whenever we picture to ourselves what the good life is like, and how it ought to be lived. Jesus Himself is the ground work and pattern of morality. 'Talk they of morality, O thou bleeding Lamb, the true morality is love of Thee.' Jesus Himself is the gold standard of the moral currency of the human race. It is by His flawless excellence we test the worth of our morality. As Samuel Butler wrote: 'He publishes anew the laws of our character, which men had corrupted, the very existence of which to a large extent had been forgotten.' The four absolute standards of love, honesty, purity, and unselfishness are merely academic words apart from Christ. It is He who gives them flesh and blood. It is only when we come face to face with Jesus that we know what the good life is like.

And when we try to live it He becomes even more inevitable. We need His all-availing help in our moral struggles. And in point of fact when we commit ourselves to the good life He makes His presence felt in our hearts. We may not consciously seek His aid. We may rely on ourselves alone, on the exercise of our will-power, on self-discipline, self-control, and the like. Nevertheless, the moment we try to climb the steep ascent of heaven, Jesus Christ, our great white Comrade, draws near and lends a supporting hand. Even when we fall from the good life, break our vows, deny the Christ in us, lapse into shameful and degrading sins, we are once more face to face with the inevitable Christ. For His is a love that never lets us go. We may well despair of our own moral recovery; our friends may wash their hands of us; even the Church may lose its interest in us. But there is One who never leaves us nor forsakes us. By the compunctions of conscience, by the burning fires of remorse, by the wretchedness and frustration which our sin produces He signalizes His redemptive presence in our souls. The familiar legend, known as *Quo vadis*, tells how Peter denied his Lord a second time. Peter was in Rome, in danger of his life, so he sought safety in escape. As he speeds along the Campagna, he is met by a vision of Christ on His way to the Holy City.

Lo, on the darkness brake a wandering ray,
A vision flashed along the Appian way;
Divinely on the pagan night it shone,
A mournful Face, a Figure hurrying on;
Though haggard and dishevelled, frail and worn,
A King of David's lineage, crowned with thorn.

'Lord, whither farest,' Peter wondering cried.
'To Rome,' said Christ, 'to be recrucified.'
Into the night the vision ebbed like breath,
And Peter turned and rushed on Rome and death.

That may be legend but this at least is true, that the darker the betrayal the more solicitous is His concern, and the farther we wander from Him the closer we are pursued with His seeking, saving love.

But why should we seek to evade Him whom yet we cannot evade? A certain Hyde Park orator was recently addressing a large crowd of people on the demerits of the Christian faith. He was particularly vitriolic against Christ—debunking His claims, deriding His doctrine, discrediting His character, and even denying His very existence. At the close a woman in the crowd asked this devastating question: 'If He is the nonentity you make Him out to be, why can't you leave Him alone?' We leave other people alone, even the illustrious dead, who 'from their storied urns' no longer disturb us. We leave them alone, because they leave us alone. But that is precisely the one thing Jesus never does. He passes through every closed door of our hearts, through all our prejudices, suspicions, hesitations and unbelief, and stands in the midst. He disturbs our conscience, beleaguers our hearts and besieges our wills. And He whispers peace to our troubled hearts. Why seek to evade Him who so solicitously seeks us. Is He not the adored and altogether adorable One? Is He not the Bearer of all life's moral and spiritual values? Is He not the Light of all our seeing, the Life of all our living, and the end of all life's quests? Shall we not rather run to Him for shelter and adventure, for power and peace, for salvation from sin and the final judgment, and sanctify Him as Lord in our hearts?

FOURTEENTH SUNDAY AFTER TRINITY

Thankfulness

BY THE REVEREND JAMES WRIGHT, M.A.,
BOAT OF GARTEN

'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.'—2 Co 5^{17}.

In a time like the present, when evangelism is the order of the day, certain texts come inevitably into prominence and become the slogans and the weapons of the movement—texts of the kind which emphasize the differences between the Christian and the non-Christian, the revolutionary changes which accompany conversion. And high up in that category is this word of St. Paul. 'If any man be in Christ, he is a new creation: old things are passed away; behold, all things are become new.'

It will not do, however, to leave a claim like this in the air, in a mist of generalities. A man I know told me of a conversation he had recently with a friend who was an enthusiast for the All-Scotland Crusade and who explained his enthusiasm by saying that he himself had been a convert in an earlier revival of the same nature, and that since that day and hour he had been a different man. He was asked to particularize and describe in what respects he was different but was unable to do so, perhaps because he lacked the power of expression. But many must be asking what precisely is the contrast between the man in Christ and the man not yet in Christ, and they are entitled to as full and clear an answer as can be given.

It would, of course, be impossible in a single sermon, and that a very short one, to deal with all the aspects of the change involved in crossing the dividing line between the Christian and the non-Christian and I am content to deal with one of these only.

In the Christian life the dominant note is that of gratitude. The disciple owes everything to his Saviour, and his sense of debt is his master motive. The Evangelist puts the Cross in the forefront of his message—brings people face to face with what Christ has done for them and what it cost Him to do it—assures them that, because of His sacrifice, there is available for them such priceless benefits as release from self-reproach and from fear of what life or death may do to them—and that message believed in and accepted releases within them a deep and mighty spring of thankfulness, with the same result as when a deep spring of water is brought up to irrigate a desert—joy, namely, and fruitfulness.

Now, if ever there was a time when gratitude should bring a revolutionary change for the better, it is precisely now. For the past century in industry and in politics the main emphasis has been on grievances and the principal objective, the removal of grievances. Attention has been for long fiercely focused on the handicaps from which the majority of men were suffering, on the injustices inflicted on the under-privileged. No one to-day will question that the hour had struck for such a development, and that the warfare involved was in a just and noble cause.

But the inevitable and unhealthy concomitant of all this has been to direct the attention of men and women to the wrongs and deprivations which they had to endure and to lead them to pre-occupation with their grievances—to produce in many cases a grievance complex, a chronic and insatiable sense of being badly dealt with.

That is by no means an enviable or happy state of mind and it is a mighty deliverance when a man escapes from it, as escape he does when his soul becomes preoccupied in thankfulness with what Christ has done for him. He knows then that against whomsoever he may have a grievance, he has none against God, with whom are the issues of life. He knows then that whoever or whatever has dealt out injustice to him, the Son of God has dealt out unspeakable and undeserved mercy. Any one who discovers that he has something to be thankful for has done himself a good turn, but he who discovers his debt to Christ passes into a realm where he has infinitely more cause for rejoicing than for complaining. St. Paul had plenty of justification for being sorry for himself—over-work and little pay, hatred, persecution, and all the rest—but he dismisses all that as the ' slight trouble of the passing hour.' He has something else, something much more cheering, to think about—the duty of showing his gratitude to his Master who had done so much for him.

Gratitude, however, is a tender plant which may quickly wither. It is proverbial that there is no gratitude in politics, and the public has often quickly forgotten its greatest benefactors. There is no organization to which so many have owed so much as to the Red Cross, yet, Dunant, its founder, was allowed to sink into poverty and obscurity. A year or two ago in a village in the north of France, I saw three War Memorials—one to those who gave their lives in the Franco-Prussian War of 1870, one to those who gave their lives in World War I, and the third to those who gave their lives in World War II. This last was a stone newly erected, a neat gravel path led to it and there were fresh flowers at its base. That commemorating the men who sacrificed themselves in the 1914 struggle was marked by signs of neglect and age, but there was a path of sorts leading to it, kept worn by a few feet. The other—the reminder of 1870—stood in a field, grass growing all around it waist high. Obviously for long no one had been near it.

The sad sequel to many an apparently successful revival has been the falling away of not a few of its converts. After a year or two, they are no longer to be found in the ranks of Christ's followers. This is often to be explained by the decay of the spirit of gratitude. New converts are peculiarly exposed to spiritual dangers which involve such a decay. Although some may ridicule them for the Christian stand they have taken, there are others who will praise them for it and make much of them, and they may come to conceive of themselves as belonging to a very special brand of persons. Obviously pride and humility cannot dwell together in the same heart, which is just to say that self-righteousness and gratitude cannot dwell together in the same heart. The more highly we think of ourselves, the less shall we value what Christ has done for us. We may go the length of

losing our sense of debt to Him, and subtly develop a sense of His debt to us.

And still more fatal to the spirit of humble gratitude is a feeling of superiority over others and to that the new convert is very definitely exposed. Those outwith his camp may come to excite not his compassion but his pride. He may think censoriously of those who have not taken the Christian road with him, and even of those who having taken the same road are not precisely walking in step with him. Well, we can't be spiritually ambidextrous—at one and the same time throwing stones at others and laying tributes of thankfulness at the feet of Christ. That is the way to lose our first love.

To keep the flower of gratitude growing within us, we must water it constantly with the tears of penitence. We shall certainly revive our thankfulness if we are daily aware that we are drawing yet again and very heavily on Christ's forgiving mercy, and are always adding to our debt to Him. Samuel Rutherford said ' when my heart grows cold, I take a turn up and down my old sins.' Perhaps the old sins should be enough to draw us back in adoring gratitude to the feet of the Crucified—but our fresh sins will add to our wonder at Him who not only called us at the beginning but has put up with us ever since.

FIFTEENTH SUNDAY AFTER TRINITY

Secular Sacraments
Thanksgiving for Harvest

BY THE REVEREND PROFESSOR R. A. WARD, M.A., B.D., PH.D., WYCLIFFE COLLEGE, TORONTO, CANADA

' While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'—Gn 8^{22}.

' I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.'—Gn 9^{13}.

The rainbow that raises its shimmering arch over earth's tears reminds us explicitly of the love and faithfulness of God. The fruits of the earth which we have thankfully reaped and garnered once more have their own message to us to-day, as fair samples of that whole realm which we call Nature. They repeat, sometimes in a season of drought, the message of the rainbow.

1. First, they remind us of an *Ordered Nature*. All the rich variety of trees and flowers, of clouds and sunsets, rivers and seas, mountains and plains, may fail to reveal a single instance of repetition, of likeness which merges into identity. Even so, there is order, arrangement, pattern, in Nature. The seasons follow one another in rotation, day and night chase each other round, and all the processes of Nature, so far as we have been able to observe, manifest that uniformity which we term natural law. It is this stability of the world which makes it trustworthy. Are you going to pay a call on your brother to-morrow? How do you know that his house will be where you left it? Why does it not fly off into space? Is it not because of the law of gravity? Why does the farmer sow his seed? Is it not because he has reason to believe that those same principles will operate whose inflexibility he has witnessed in earlier years? Thanks be to God for this element of certainty in our lives.

But who ' ordered ' it? God, you say. But it is not God who ordered Nature, but God in Christ. Our Lord was in the beginning with God, and all things were made through Him. Apart from Him nothing was made (Jn 1^{2-3}). Behind this world of Nature, then, stands the One we know as Jesus of Nazareth. The very stability of our lives is due to Him. Mark this, you scientists: without Christ you cannot do your work. Dwell on this, you farmers: apart from Him you have no livelihood. Lay this to heart, every one of you: if it were not for Christ you could not catch a bus or enter a train.

2. Secondly, the fruits of the earth remind us of a *Dependent Nature*. Nature was divinely created and is divinely sustained. Men sometimes speak as if the laws of Nature were supreme, either in control in their own right, or as a sort of gigantic First Lieutenant during the permanent absence of the Creator and Captain. Holy Scripture does not speak like this. The living God sustains Nature down to its most minute details. That is why the prophet Isaiah (28^{26}) can say of the successful farmer that ' his God doth instruct him aright and doth teach him.' God is continuously active. ' The heavens keep on telling the glory of God and the sky keeps on telling the story of the work of His hands ' (Ps 19^{1}). The laws of Nature are not a closed system, with God outside vainly trying to get in. The laws of Nature are the uniform ways in which we have found that God acts hitherto. ' We spell out a word or two of the doings of God,' said an eminent Oxford scholar, ' and we call it a Law of Nature, and ask how God can come to us through these iron bars we have forged ourselves.' God is not Henry Ford turned into a night-watchman, standing outside the factory He has built, without authority or power over what is made inside. He is rather the Master-Craftsman, ever at work in the vast workshop that we call the world. ' He makes His sun—*His* sun—to rise on evil and good, and sends rain on just and unjust ' (Mt 5^{45}).

The prophet Jeremiah once imagined God, as the trade unionists put it, laying down His tools completely. The result is not that the so-called laws of Nature take control—they cease to operate and

there is naught but chaos. 'I beheld the earth, and, lo, it was waste and void; . . . I beheld, and, lo, the fruitful field was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and before his fierce anger' (Jer 4^{23-26}). But God is the living God, and the harvest gifts are signs and seals that He is still living and graciously working in the world.

Nature, then, is dependent. On whom? God, we have said. But again we must notice, it is God in Christ. It is borne onwards to its final goal by Christ, who is at the helm of the universe, at the right hand of the Majesty on high (He $1^{3, 4}$). So once more you are in debt to Christ. He has redeemed you, and He has fed you. Have you ever thanked Him?

3. Thirdly, the fruits of the earth remind us of a *Responsive Nature*. The Hebrew people, according to some Old Testament scholars, believed in a diffused consciousness, spread throughout the body, in the eye, ear, tongue, hand, foot, and heart. The eye and ear and hand, so to speak, do their own thinking. Lady Macbeth would have understood that. It explains why Elisha, to restore the Shunammite's child, lies upon him, with his mouth to the child's mouth, his eyes to the child's eyes, his hands to the child's hands (2 K 4^{34}). It was thus fairly easy for the Hebrews to believe that material things, even the earth itself, is alive and can thus respond to the appeals made to it. For instance, according to the prophet Hosea (2^{21-22}), God says 'I will answer the heavens, and they shall answer the earth; and the earth shall answer the corn, and the wine, and the oil; and they shall answer Jezreel.' 'Give us food,' cry the people of Jezreel. To them the corn and the wine and the oil make reply: 'we will come; but give us time.' Turning to the earth they appeal: 'give us life; bring us to birth.' Earth replies, 'I will; but give me time.' Earth looks up to heaven and prays 'give me drink that I may produce the corn.' The heavens reply, 'We will; but where shall we find the rain?' 'I will answer the heavens,' saith the Lord. Nature is thus alive and responsive in every part to man and to God. That is why as an alternative to the *Te Deum* we sometimes sing the *Benedicite, omnia opera.*

Note the consequence of all this. If Nature is thus alive and responsive, it is not hard to see that God can answer prayer. 'Your heavenly Father knoweth that ye have need of all these things' (Mt 6^{32}). All parts of Nature stand ready to obey His call, like runners at the starting-point of a race. And if God can withdraw His energy, so also He can increase it. And so at last Nature can share in the ultimate redemption for which Christians wait eagerly, the new heavens and the new earth wherein dwelleth righteousness. This was at the back of St. Paul's mind (Ro 8^{19}) when he said that the earnest expectation of the creation is eagerly waiting for the revelation of the sons of God.

God, then, is the living God, the Father of our Lord Jesus Christ, and through Him He controls in detail a Nature which leaps to do His bidding. Have you such a confidence? Do you believe in Him for whom Nature stands in readiness, to obey at once His commands when He answers His people's prayers? Do you pray to Him who prayed, and prays, for you? As man, you are part of Nature; are you alone to play the rebel, unresponsive to the call of Him who died for you, less in loyalty than what you deem the lower level of Nature?

4. Finally, the fruits of the earth remind us of a *Sacramental Nature*. Nature, particularly in its regularity and order, is the pledge that God will preserve His people. The prophet Jeremiah lays this down very clearly. 'Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, . . . if these ordinances depart from before me, . . . then the seed of Israel also shall cease from being a nation before me for ever' (31^{35-36}). If! As long as night follows day, and day night; as long as the seasons come and go, so long will God keep His people. And as the sun has kissed the fruits of the earth and the night has bedewed them with blessing, we may infer that these material things are the pledges of the love and faithfulness of God. They are the secular sacraments which seal His mercy in Christ towards us. There was bread and wine before there was a Holy Communion, and there were rainbows and corn and fruit before they became pledges. But now! Gaze upon them and take your fill: that blushing apple, that humble filbert nut, that simple potato, produced as they are by the alternations of day and night: all are sacraments and promises of the faithful and persistent love of God in Christ Jesus our Lord.

What, then, shall we render unto the Lord for all His goodness towards us? We will believe in the Lord Jesus Christ and commit our lives and our all to Him.

SIXTEENTH SUNDAY AFTER TRINITY

Fighting on Three Fronts

BY THE REVEREND J. J. WILMSHURST, ST. PAUL'S CHURCH, MAIDSTONE

'I have fought a good fight.'—2 Ti 4^{7}.

Life as we know it is based on conflict. Some fight hard to maintain their health. Others fight hard to achieve their ambitions. Many others are engaged in fighting to obtain the bare necessities

of life. But St. Paul was not referring to any such conflicts as these when he wrote : ' I have fought a good fight.' What he actually said was : ' I have fought THE good fight.' His was the fight of a Christian warrior in his effort to be true to his Master.

Now it seems that St. Paul was engaged in this fight on three different fronts. The first front is his fight for the truth and spread of the gospel. Paul was a born fighter. Even before he became a Christian, as a young Pharisee, he was fighting hard to preserve the orthodox faith of his fathers. He fought that fight with the weapons of persuasion and force. Then came his great experience on the Damascus road. From that time he gave himself without reserve to make the truth of Christ known to the world. But there was one great change in the method of his warfare. He had finished for ever with the weapons of force and compulsion. The only weapons he used were the truth and reason, and the witness of his own life to the power of the gospel.

St. Paul's fight for the truth of the gospel was not without great cost. He himself has told us in 2 Co 11^{24-26} in restrained language something of what he suffered. Yet as we know, his courage and faith never wavered, and the secret of his courage was his supreme confidence in the message he preached. ' I am not ashamed of the gospel of Christ,' he writes, ' for it is the power of God unto salvation.' By the power of this gospel he won great victories for Christ in Antioch, Ephesus, Philippi, Athens, and Rome. He dared to challenge all the dark superstitions that enslaved the hearts and minds of men, and found the power of Christ equal to the contest.

But this was not the only front on which Paul was engaged. He also fought hard to make the Church what it ought to be.

St. Paul was a high churchman in the best sense of the word. He thought of the Church as the body of Christ. He believed that God had chosen the Church to be the means whereby the spirit of the living Christ should express itself to the world. If one member were diseased or inactive, then the whole function of the body would be in danger. The Church should be a living fellowship where the concern of one member should be the concern of all, and the sorrow of one member should be the sorrow of all. But St. Paul could see only too clearly how far short the Church came of this ideal. Even in its early days there were factions, quarrels, and party cleavages. And even this was not all. There were those who tried to corrupt and pervert the teaching of the Church. There were some who tried to introduce Jewish practices and make them compulsory for all Church members whether they were Jews or Gentiles. There were yet others who succumbed to sensual and worldly practices, and even turned the Lord's Supper into an orgy of feasting.

Such a spectacle as this would surely have made any lesser man than Paul lose heart. But how valiantly he fought to the end to make the Church what it ought to be. We have only to turn to the First Epistle to the Corinthians to see him fighting with all the earnestness of which he was capable to bring the Church at Corinth back to a state of purity and truth.

But there was still another front on which Paul was engaged, and in some ways it was the most important front of all. That was for the victory of Christ in his own life. Paul never lost sight of the fact that it was possible for him to win victories for Christ in the world, and in the Church, and yet fail to win the victory in his own inner life. ' So fight I, he says, ' as not beating the air : but I buffet my body, and bring it into bondage : lest by any means, after that I have preached to others, I myself should be rejected.' He was always conscious in a supreme degree of the downward pull of the flesh. But he never gave up fighting on this front, and he tells us that he found a power in the fellowship of Christ which was strong enough to give him the victory.

It only remains for us to ask ourselves as to what kind of a fight we are fighting. Are we simply engaged in the fight of an ordinary citizen of life, or are we engaged in THE fight of a Christian warrior ? Many of us were received into the fellowship of the Church with these words : ' We receive this child into the fellowship of Christ's Church, and do sign him with the sign of the Cross as a token that he shall never be ashamed to confess the faith of Christ crucified, but fight manfully under His banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end.' If we think honestly about our Christian life have we any right to call it a fight at all ? And, if so, are we like St. Paul fighting on all three fronts ? Are we concerned about winning victories for His kingdom at home and overseas, and most of all in the place where we live ? Then, too, are we concerned to make the Church what it ought to be ? Perhaps you are disgusted with the petty jealousies and quarrels which so often disfigure the life of the Church, and you are inclined to stand on one side and say, ' very well, let them get on with it, but count me out.' Thank God that was not St. Paul's way, and it is not the way of any true servant of His. Our duty is to fight to make the Church what God intends it to be by our prayers and influence and service. Above all, we must go on fighting for the true unity of all Christian people, and if at times we step over the ecclesiastical boundaries I cannot

believe that our Master would be greatly displeased. John Wesley, one of the greatest of Christian warriors, once wrote: 'I do not mean "Embrace my modes of worship, or I will embrace yours." This also is a thing which does not depend either on your choice or mine. We must both act as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same. . . . Let these and all smaller points stand aside. Let them never come into sight. "If thine heart is as my heart; if thou lovest God and all mankind I ask no more. Give me thine hand."'

Finally, we must never cease to fight for the victory of Christ in our own lives, but we must fight in His strength or we are bound to fail. St. Paul does not say, 'I have won a good fight.' He could in all truth have said that but he was too modest and honest a man to claim that his life had achieved all its aims. He would be the first to admit that he had known many failures, but he could claim that he was dying fighting. And that is really all that matters. Our final victory is the Lord's, and the one thing that matters is that we go on fighting to the end.

Then said Mr. Valiant for Truth, 'I am going to my Father's; and though with great difficulty I have got hither, yet now I do not repent me of all the troubles I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage, and my courage and skill to him that can get it. My marks and scars I carry with me to be a witness for me that I have fought His battles.'

Recent Foreign Theology

The Qumran Scrolls. There is a new outburst of publications on the Scrolls found near the Dead Sea. In French, Father A. Michel has published a large work on *The Teacher of Righteousness*,[1] in which he argues powerfully for the view that he is to be located in the Maccabaean Age. This is the view for which the reviewer has argued, but one which has been receding in favour for some time. Father Michel seems to have reached his conclusions quite independently, and he presents his case with a much greater fullness than the reviewer did. He studies the extra-Biblical writings of the second century B.C. for light on the Scrolls, and finds that they strongly support, and indeed demand, the Maccabaean dating. Evidence from the Scrolls which has been held to point to other dates is held to point even more surely to this period, and the much discussed question of the identification of the Kittim is here rediscussed with much force, and the equation with the Seleucids defended against the armoury of Professors Dupont-Sommer and Goossens. In one particular at least Father Michel differs from the reviewer. This is in the identification of the House of Absalom, where Michel holds that the name is not symbolic, but the actual name of a person of the Maccabaean age. Whatever may be the consensus of opinion ultimately reached—and there is little sign of such a consensus at present and little likelihood of it until more evidence comes to light—this book brings a contribution of its own, and especially by its study of the related extra-Biblical literature.

[1] *Le Maître de Justice d'après les documents de la Mer Morte, la littérature apocryphe et rabbinique* [1954]. Maison Aubanel Père, Avignon.

In Dutch there is a short work, which forms the first of a series of texts with translation for Dutch students, containing the Hebrew text of the Habakkuk Commentary, with Dutch translation on the opposite page, and with short linguistic and textual notes beneath.[2] This is prepared by F. A. W. van 't Land and A. S. van der Woude. The historical questions discussed at such length by Father Michel find no place here, and the authors do not attempt to identify the characters referred to. They do, however, favour the identification of the Kittim with the Romans, as against the equation argued for by Father Michel. The work is excellently suited to the use of students, who have not the resources to buy the large editions or time to consult all the studies on which the authors have based their work.

A third work, this time in German, comes from the pen of Dr. G. Molin, of Vienna. This is published under the title *The Sons of Light*, which is one of the titles the sect gave to itself.[3] Dr. Molin's work consists of a translation of the texts so far published, together with the Zadokite Work published early in the century by Schechter, followed by a discussion of many of the problems which they raise. The Teacher of Righteousness is here dated in the time of Alexander Jannaeus, who is identified with the Wicked Priest. The Zadokite Work is thought to have been written in 64 or 63 B.C. The most valuable chapter in the

[2] *De Habakuk-rol van 'Ain Faśḥa* [1954]. Semietische Teksten met Vertaling, edited by J. H. Hospers and Th. C. Vriezen, No. 1. Van Gorcum, Assen; Fl. 1.90.

[3] *Die Söhne des Lichtes: Zeit und Stellung der Handschriften vom Toten Meer* [1954]. Verlag Herold, Vienna.

book is that devoted to the theology of the sect of the Scrolls, as reflected in these works. There are also chapters on the relations with the apocryphal literature and with the New Testament. Some valuable appendices, reviewing the various ideas on the history of the sect to which the discovery of the Scrolls has led, and examining the relations between the newly discovered texts and Schechter's Zadokite Work, and between the sect and the Essenes, conclude the work.

The Hebrew Word עולם. We are becoming used to doctoral dissertations which confine themselves to a careful survey of the uses of a single Hebrew word. From Switzerland comes a further example of such a work in the form of a study of the word עולם by Dr. E. Jenni.[1] This is of value for its detailed examination of the various uses of this term in the Old Testament, and for its contribution to the currently discussed question of the notion of time. In the first section the author considers the etymology of the word and its uses in Ugaritic, in the known inscriptions in Canaanite dialects, and in Aramaic. He finds its etymology to be uncertain, and its fundamental meaning to be 'remotest time.' From an examination of its Biblical occurrences he notes that apart from two late passages in Ecclesiastes it is used either as an adverbial accusative or with prepositions, with the basic meaning 'remotest time,' but also with the meanings 'lifetime' and 'age.' The plural does not mean a plurality of ages, but is used as an intensification of the idea. The value of the work lies not in the originality of its conclusions, but in the fullness of the survey of the material by which those conclusions are supported.

Prophetic Symbolism. Dr. G. Fohrer has issued a study of the symbolic acts of the Hebrew prophets, in which the recorded examples are first reviewed seriatim, with parallels which the author has culled from other cultures, followed by his general discussion of the questions raised by the records.[2] He asks whether these are records of historical occurrences or literary artificial creations, and decides that they are historical. He then asks whether the prophet was in unconscious ecstasy or conscious at the time, and concludes in favour of consciousness. He finally examines the relations of these acts to magic, and assesses their significance in the setting of the words and teaching of the prophet. Again there is little that is strikingly original in the outcome of the study, and its most original feature is the collection of 'parallels'—though these are more interesting than illuminating. It may be noted that, on the oft-discussed question of the marriage of Hosea, Dr. Fohrer holds the view that ch. 1 tells the story of his marriage to a temple prostitute and ch. 3 the story of a second marriage to an adulterous woman.

Religion and Cult. In 1950 the great Oslo Professor, Sigmund Mowinckel, published in Norwegian a work on *Religion and Cult*.[3] This has now been made accessible to a much wider public in a German translation, which will be welcomed by many.[4] There are a number of changes in this edition, both in the order of the chapters and in their content. The subjects dealt with include magic, gods and other objects of worship, cultic acts and the accompanying cultic word, prayer, and the relation between cult and ethics. Many of the fundamental ideas which lie behind much of Mowinckel's work are here set forth in relation to religion in general, but naturally the Old Testament figures throughout in special degree. The work is well annotated, but all the notes—alas!—are gathered at the end of the book in accordance with the evil custom that is becoming increasingly common.

Alt's Historical Essays. The second volume of the collected essays on Israelite History by Professor A. Alt has now appeared.[5] Three of the essays are published for the first time, while the others have been published in widely scattered places. To rescue them by collecting them in this way is to render a real service. The longest essay is the first, *Die Staatenbildung der Israeliten in Palästina*, which has long been difficult of access. The others deal with a wide variety of subjects, both geographical and historical, and all who are interested in the problems that surround the history of Israel will find something to interest them. The three unpublished papers deal with Tiglathpileser's first campaign against Palestine, the place of origin of Deuteronomy—in northern Israel—and the fortresses and Levitical cities in Judah. Of the others it must suffice to mention those on the division of Israel under Solomon, on Sennacherib's attack on Palestine, on the divisions of Judah under Josiah, on the rôle of Samaria in the rise of Judaism, and on the neighbours of Judah in the time of Nehemiah.

[1] *Das Wort 'ōlām im Alten Testament* [1953]. Töpelmann, Berlin. (This work has also appeared in *Zeitschrift für die alttestamentliche Wissenschaft*, lxiv. [1952] 197 ff., lxv. [1953] 1 ff.)

[2] *Die symbolischen Handlungen der Propheten* [1953], Zwingli Verlag, Zürich; Swiss Fr. 12.

[3] *Religion og Kultus.*

[4] *Religion und Kultus*, tr. by A. Schauer [1953]. Vandenhoeck & Ruprecht, Göttingen; DM. 9.80.

[5] *Kleine Schriften zur Geschichte des Volkes Israel*, vol. 2 [1953]. Beck, Munich.

The Holy Land. M. Maurice Dunand, the distinguished excavator of Byblos, has published a beautifully printed and superbly illustrated volume on the sites and monuments of the Holy Land, from Syria to Sinai.[1] The volume is a joy to handle and a feast to the eyes, and it should be valuable to teachers, as well as a valuable aid to the understanding of the Bible for those who have never visited the land.

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[1] *De L'Amanus au Sinai : Sites et Monuments* [1953]. Imprimerie Catholique, Beirut.

Contributions and Comments

ὅτι ἐν ἐξουσία ἦν ὁ λόγος αὐτοῦ

The Rev. H. J. Flowers says, in The Expository Times, lxvi. [May 1955] 254, that in writing ὡς ἐξουσίαν ἔχων ' Mark has missed the point of the original, Matthew has followed him, and Luke has been worst of all, ὅτι ἐν ἐξουσία ἦν ὁ λόγος αὐτοῦ.' He writes that his interpretation ' as *a king* ' fits other things in the gospel story, such as the freedom of Jesus in dealing with the Torah. But it needs to be recognized that, for the earliest disciples, the *word* of Jesus had a supreme importance ; they would not have understood the modern scorn for ' Sermon on the Mount Christianity.' It may even be, as G. J. Heering claimed, ' that the expectation of the end of the world arose precisely out of these " exaggerated " demands, which the first Christians regarded as the supreme will of God ; a world which refused to comply with them *must needs* come to doom.' St. Mark includes no systematic account of our Lord's ethical teaching, but that his suggestion that the Lord taught ' with authority ' is no isolated thought is brought out by Lohmeyer's comment on the Transfiguration : ' It shows the Son of Man, not in His function as Judge of the world, as the visions of Daniel describe Him, but as One with whom Moses and Elijah speak, that is as One whose existence is of import only to the one people chosen of God. And this definition is of a peculiar kind. He is not saving, not sanctifying and glorifying the people. He is teaching three disciples who hearken to His word. If Mark elsewhere speaks of the healing and exorcising ministry, and places preaching in the background, here speaking and speech are the only instrument of this Son of Man, and His only efficacy. We have therefore a Johannine touch in this story. That which in John is implicit throughout the story of Jesus from beginning to end : μονογενὴς θεὸς . . . ἐκεῖνος ἐξηγήσατο (1[18] ; cf. Peter's confession, 6[68]) is here shown once for all in this event and in the command accompanying it, ἀκούετε αὐτοῦ, " hear ye him." ' ' Hear ' means, of course, more than merely ' listen ' but ' obey.' Hence St. John repeatedly stresses the need for ' keeping the word,' the ' Commandments ' of Jesus, which he summarizes in the command to love. (Although he seems to restrict this to love of the brethren, 3[16] shows that the reference of ' love as I have loved you ' is wider.)

It looks as though St. Luke's ὅτι ἐν ἐξουσία ἦν ὁ λόγος αὐτοῦ might be nearer the original *meaning* than might appear after all. It is, in fact, a stage in the development of the New Testament use of the word Logos, from meaning the word of Jesus Himself and the word about Him (the gospel) to *becoming* Jesus Himself. As Odeberg said, He gave Himself in His words : that is their significance. In the words of Bultmann, ' Da das Wort Jesu die ἀλήθεια ist, die er selbst ist, so kann auch gesagt werden, dass Jesus das Wort *ist*.' So, at the end of the development, John can draw upon the associations of Shekinah, Name, perhaps Memra in this latter sense, and probably also Image, in the attempt to draw out the implications of ' Logos.' But even here the original concept of the authority and deep significance of Jesus' words remain : Jn 5[38] ; cf. 8[37] 8[31] 12[48] 14[24] 15[3] 17[14].

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Luke i. 1

Some scholars, for instance Mgr. Ronald Knox, think that St. Luke uses ' many ' here of a very small number. I am not sure that I agree ; but it may be relevant to point out that in Latin *saepe* is occasionally ' twice.' There are examples in Tacitus (*Annals*, iii. 18 and xiii. 6) and perhaps in Lampridius (*Life of Heliogabalus*, vii. 7 ; see N. H. Baynes, *Historia Augusta*, 40). Livy, II. xxxvi. 6, has *obversatum totiens* (only twice) *somno Iovem*.

G. M. Lee

Bedford

Parable of Dives and Lazarus (Luke xvi. 19-31)

Assuming with Mr. Rimmer (The Expository Times, lxvi. [April 1955] 215) that the Parable has only one point, it does not follow that it ' tells us

nothing about the opinions of Jesus concerning either the future life or man's attainment of a blessed future life.' Of course in a parable we need not accept the story as having actually occurred. But we may take it that the basic conditions of a parable are to be understood as true to fact. In the case of the Parable in question the basic conditions are those of the life after death. These, then, as given in the Parable, we are to understand to be true to the facts of that life. To the setting of the Parable belong memory of this present life, conscious happiness or misery, and the impossibility of passing in a moment from one side to the other in fulfilment of a wish.

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Entre Nous

St. Boniface

This year, on 5th June, the twelve-hundredth anniversary of the martyrdom of St. Boniface was commemorated.

Winfrith or Boniface, the Engishman who in 716 went as a missionary from Crediton in Devon, and who was to become Apostle of Germany, used to found small settlements of monks as missionary outposts among the heathen. Some of these grew to become great monasteries. This was the case with his favourite one, Fulda, where he was to be buried. At the age of seventy he retired from the great see of Mainz, but his idea was not to rest. He left his archbishopric because he had the hope of finishing in the Netherlands where as a missionary he had begun. He went back there and on 5th June in the year 755 the end came. He had been on a missionary tour and gathered some converts. They were to meet him that day—some were there already—for confirmation. An armed band attacked his camp. He called to his servants, forbidding them to defend him. Many years afterwards an old, old woman told that she had been there and saw the Bishop hold the book he had been reading above his head as he was struck down. Among the relics at Fulda there is a book with a sword-cut deep into its hundred and forty parchment pages, and with bloodstains on them. If it were a Gospel, or a Mass-book, the sceptical historian might wonder if the evidence were faked. But the book contains two sermons by St. Ambrose, three hundred years before. One is on the Holy Spirit, and the other is called 'How good it is to die.' He was reading the first to be ready for his confirmations. He was reading the second, also to be ready.

John Foster

A Selfish Christianity

If the writer of a book is a man who has notably served both God and his fellow-men, then any one is bound to approach such a book with interest and with respect. Such a man has a right to speak. And, beyond a doubt, Dr. Frank C. Laubach is such a man. In a sense his new book —*Channels of Spiritual Power* (Lutterworth Press ; 8s. 6d. net)—sets out his creed. The great characteristic principle of Frank C. Laubach's creed is that he believes with all his heart that a selfish Christianity is a total impossibility.

'Einstein has formulated an equation which describes the behaviour of all our physical world ; can we write a formula which will describe our best way of living day by day as a Christian ?' Dr. Laubach suggests a formula which, he fears, is so simple that it may seem below some peoples' dignity. 'The soul will have one hand reaching to the sky asking : "Father, how can I help you help the world ?" and will listen for His reply. The other hand will reach down and out to humanity all around the world, asking : "Everybody, everywhere, how can I help you ?" Wide open upward all the time ; and wide open outward all the time.'

The essential thought of this book is that there must be incoming and outgoing in the Christian life. Dr. Laubach uses illustration after illustration to prove this. He saw a great hydro-electric plant which ran a mill and supplied lighting for a community. 'There was a huge pipe and four great turbine wheels. The water was open above them, but they were standing still. I said, "Why don't these turbines run ?" The engineer said, "Because the pipe is closed down at the outlet. . . . The turbines can't run unless both the inlet and the outlet are open." ' Therein is a parable of the Christian life. Dr. Laubach produces another illustration. 'On the deserts of North Africa and South-West Asia I have seen many a dead sea, with salt so thick that you could float on it, and so bitter that nobody dare taste it or get it in his eyes. Streams flow into these seas, but none go out. That is why they are bitter.' It is one of the laws of life : 'Don't open the gate too wide toward heaven unless it is opened equally wide toward the lowliest and the neediest.' He points out that in learning a new language one must use the new words one acquires at once, or one loses them at once. 'A woman once told me that there was just

one request she had to make of God, and then she would be satisfied. That was that she might actually see Jesus. I thought the request would have been more beautiful if she had longed for all the world to see Jesus.' 'Every college should have a good course in geography taught from the point of view of world need; then college students could find out where they are going to fit in by studying this world need.'

But if Dr. Laubach believes in outpouring, he also believes passionately in intaking. Few books reveal such a passionate belief in prayer. Prayer does not supply cut and dried solutions. 'You can't be sure all the time; you have to guess. But in my own life and experience I find that if I guess while praying, my guess is usually right. I believe it is a pretty safe policy to say: "God help me to guess right," and then to go ahead.' When we are tempted to bear old grudges and remember old insults, 'Prayer is the best antiseptic bath in the world.' For Dr. Laubach prayer is a proved source of power.

One can hardly open this book at any page without some thing of real devotional value flashing out. 'It would be better for us to throw away ninety-nine per cent. of our learning and our tangled philosophy and stick to just one simple thing for daily life—to keep asking God, "Who needs me next, Father?"' 'Hell is inside of us when Christ is outside of us.' 'Genius in any field is rightly called "the power of intense, continuous concentration."'

It would be easy to criticize some of the theology in this book as naïve and even grotesque; but no theology is negligible when it produces a Frank C. Laubach. No one can read this book without desiring to seek that same power which has made Frank C. Laubach what he is.

WILLIAM BARCLAY

Rufus Jones

On 16th June, 1947, Rufus Jones, the great American Quaker theologian and Professor of Philosophy at Haverford University, died. 'Not long after this a little girl tried to comfort her brother when an older brother died. "He won't be lonely in Heaven. You see, Cousin Rufus is there too!"' At the request of British Friends his daughter, Mary Hoxie Jones, has written a very careful, though brief, memoir of him. Because of the origin of the memoir, Rufus Jones' English associations are specially emphasized. This should be read along with Dr. Fosdick's memoir and anthology, to which we drew attention in our September 1954 issue. The present memoir—*Rufus M. Jones*—is published by the Friends Home Service Committee (2s. net).

An interesting chapter tells of a long planned voyage to the Holy Land that Rufus Jones took in 1913.

'As the ship neared Palestine, Rufus Jones kept his Bible in his hand. Some members of the cruise were surprised at his apparent intimacy with a country he had never seen. One woman remarked, after he had explained that this was due to a lifetime of Bible study, "Why, I'd have brought a Bible, too, if I had realized it was about Palestine."

'The days in the Holy Land were deeply moving to Rufus Jones as he traced the steps of his great Bible heroes and saw where Jesus had lived and died. The shrines, covering the supposed spots of birth and burial, did not impress him, but the shepherd's field, the well at Nazareth, the olive trees, the stones, and the flowers were unchanged. So, too, was the Sea of Galilee with its calm surface or its turbulent waves.

'While their party was in a small boat on the lake, a sudden storm arose and the boat, its engine stopped because a rope had caught round the propeller, was being carried to some rocks. One of the boatmen plunged over and untangled the rope. The engine was re-started and the passengers returned somewhat the worse from the rough sea and the anxiety, but unhurt.'

Mark vii. 37

Early in the 'All-Scotland Crusade' several groups of deaf and dumb men and women went to the Kelvin Hall. 'One group of five was taken to an Adviser whose task it was to speak a further word for the Master, and to ensure that everything possible had been done for the inquirers. Baffled at first, the Adviser wondered what he should say, and then, being translated by the Counsellor, spoke as well as he was able.

'Then the wonder happened. It was not anything the Adviser said. It was the mighty working of God's Spirit. The face of one of the inquirers suddenly was illumined. A light shone in his eyes, and his every feature glowed. Unable to speak a word, his face showed the joy and wonder, and the power of Christ's transforming love. There was no doubt. Once again Christ had made the deaf to hear, the dumb to speak, in the language of the Spirit.'[1]

[1] Edward Page, in *The Methodist Recorder*, 26th May, 1955.

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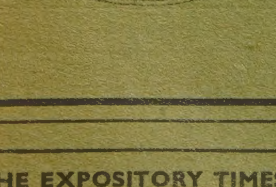

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